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Independence and Co-operation in the Church of Christ in Japan.

BY REV. A. OLTMANS, TOKYO.

THE two things in the above title are not identical, but they are very closely related, at least in this present instance. Neither of the two ideas are new in Japan. The question of an entirely independent Japanese church is said to have been broached already in the very early days of Christianity in this land. It may seem somewhat ungracious to say so, but one cannot help thinking that had this question been rightly settled in those early days, it would never have become the very vexing question which it is at present. Still I dare say none of us would have acted more wisely in their place than did our noble and venerated predecessors. Hence rather than casting any blame upon them, we had better set ourselves to the task of solving as satisfactorily as is possible the question as it confronts us to-day.

Let me also say that this two-fold question of independence and co-operation is by no means confined to what is called the "Nihon Kirisuto Kyōkwai" ("Church of Christ in Japan"). It confronts all the Christian bodies in this country, though the condition and constitution of some of these bodies make the question either less pressing just now, or more difficult of being taken in hand than is the case with some other bodies. But for the sake of clearness and brevity I will confine my present remarks to the "Church of Christ in Japan."

Let me first outline the general attitude of the missionaries, working with the "Church of Christ in Japan," on the subject. As far as independence of the Japanese church is concerned in all matters ecclesiastical I think the missionaries almost, if not wholly, without an exception, have always taken the stand that it should be a purely Japanese church; the missionaries simply giving advice, and that for the most part only when asked to do so. True, some foreign missionaries have been, and are now, connected as members with the Japanese Presbyteries, but I believe that in every instance this was done at the urgent request of the Japanese themselves. The writer himself was strongly urged by Japanese brethren to take this step, and would have taken it had not his Home Board advised against it. The number of missionaries at present so connected is, I believe, comparatively very small. As for our advisory membership in Presbyteries, this was freely granted by the Japanese, and does not carry with it the right to vote on any question, though at one time, many years back, it did include such a right. A similar membership in the "Daikwai" (Synod) is entirely at the option of the Presbyteries, where such advisory members have to be chosen. It is not too much to say that the foreign missionary body *as a whole*, working with the "Nihon Kirisuto Kyōkwai," stands outside of its ecclesiastical boundaries, and, as far as I know, has no desire whatever to get inside. We strongly believe that the Japanese brethren should wholly control their own ecclesiastical affairs.

But, one may ask, where then is the difficulty of co-operation with the church? It lies largely in some features of the evangelistic work connected with the church. Where the money is wholly, or to a great extent, supplied by the missions, the missionaries—some more, some less—have felt thus far that in matters such as the choice of evangelist, his location and the nature of his work, the missionary should have a voice, which in many cases would practically amount to a controlling voice. The idea has been general, I think, that the missionary was expected by his Home Board to assume this responsibility, because of the funds which the Home churches are putting into this work. The oft-heard phrase of the missionary in reply to questions of our Japanese brethren on this point was, 'just as far as you pay for the work you may control it.' I do not mean to say, however, that this rule has always been strictly adhered to by all the missions. It is simply the expression of a general

principle. For a number of years the Japanese had half control of evangelistic work, into which they put one-fourth of the funds expended. In school work, by the way, much is carried on under joint control of equal numbers from the Japanese and the missionaries without regard to the amount of money going into it from Japanese or foreign sources. A similar plan was recently proposed by some of the Japanese brethren for all the evangelistic work. But this found no favor with the Missions at their recent meetings of Council, and it is almost certain that it would not have been acceptable to a large number of Japanese, especially not to the radical wing of the so-called "independence party." These latter plead for an entire control of all evangelistic work in all its details by the Japanese church itself, regardless of the sources of the funds, by means of which the work is carried on. In a word, these brethren want self-control, pure and simple, in every part of the work belonging to the "Church of Christ in Japan." The question before us is, "Are we ready to give this to them, either with or without the supply of Mission funds?" Of course if the funds for the work should be withheld by the missions, then there could be no question of any control by them over this work unless the Japanese church should request them to exercise such control. But the more pertinent part of this question is, "Can the missionaries relinquish all such control and at the same time advise their Home Boards to continue their financial assistance to the work?" If they could, and the Home Boards saw their way clear to consent to this, one great step would be gained in making clear the status of the missionary in relation to the Japanese church. He would then purely be a helper, and that only in so far as the Japanese church might ask for his help.

But the serious question here arises whether the continuance of financial assistance under such circumstances would not be a hindrance, rather than a help, to the attainment of financial independence by the church. And as such independence is also one of the main objects for which the Japanese themselves are striving, we may well doubt whether they would be willing to accept financial assistance to any great extent. But whether they would or not, another grave question would at once arise, namely, "What to do with the foreign missionaries that had been thus far engaged in this evangelistic work?" Supposing that the church as such should feel but little or no need of their services and hence make no demands on them,

what then should they do? Clearly one of two things, namely, work outside and independent of the church, or leave the country. Some would perhaps choose the one, and others the other of these two alternatives. How soon the necessity for making such a choice will come, is difficult to say, but we hope that when the time does come, wisdom may be given to each one to make the right choice.

Some speak, others think, of still another possible alternative, namely, a split in the Japanese church itself. This is based upon the incontrovertible fact that on more than one important point connected with the present question the Japanese brethren do not think at all alike. But it seems to the writer that such a split would be, of all things, the most deplorable for the future welfare of the church itself and for the cause of Christianity at large in this land. Let us hope that this will not be necessary and may never come to pass.

Many other points of more or less importance, call for attention in connection with the present subject, but fear of becoming too lengthy causes me to refrain from mentioning them. Let me say in conclusion that the question, when applied to educational work, is both more simple and less pressing up to this time. The carrying on of educational work such as is now carried on in Japan almost exclusively by mission funds beyond the income from fees, seems as yet so far beyond the reach of our Japanese brethren, financially at least, that independence here cannot really be a live question with them unless they should secure endowments for such institutions; nevertheless it is inevitable that the same laws of reasoning will be applied to schools that are now applied to evangelistic work, just as soon as the carrying them into effect falls at all within the bounds of practicability. And I am sure that no one will rejoice more than the missionaries on the field when the "Church of Christ in Japan" shall really be able to carry on and maintain all its work by its own forces of men and women and by its own funds. We missionaries are here mainly now to help them in the attaining of this great object, and it is our privilege to rejoice at every real step which our Japanese brethren make towards this goal.





AN ANCIENT PORTRAIT OF LAO TZŪ.

Lao Tzū Redivivus.*

BY REV. W. ARTHUR CORNABY.

THE Chinese philosophers K'ung Ch'iu and Mêng K'ò are comparatively well known to Western scholars by their Latinised names Confucius and Mencius, and their works have long been accessible to English readers in the standard translations of Professor Legge; but the name of Lao Tzū can hardly be said to be known outside the special circle of students in China, or those specially interested in Chinese literature at home. So that those familiar with the man and his message will allow me to begin at the beginning by explaining that the two words *Lao Tzū* simply mean "Venerable Philosopher"—unless we are inclined to take a Taoist fairy tale as our authority, and translate the words "Old Boy"—one who was born old—as Professor Giles seems to do.

Lao Tzū was born 604 B. C., fifty-three years before the birth of Confucius, and two hundred and thirty-two years before the birth of Mencius. Apart from the classic attributed to him, the *Tao Teh King*, we are indebted for all that is known about him to China's great historian and biographer Ssū-ma Ch'ien (born about 145 B.C.). He tells us that Lao Tzu's surname was Li (so that on the analogy of the names Confucius and Mencius he may be called Lifucius or Licius), his personal name was Erh ("Ear," probably from his having long-lobed ears), and that he held office as keeper of the state records at Lo-yang, the capital of the Chou dynasty. The biographer proceeds to say:

Confucius went to the state of Chou (from the state of Lu; i.e., from south Shantung to north Honan) to consult Lao Tzū on the principles of propriety. Lao Tzū said: "The men of antiquity, of whom you speak, Sir, have long since mouldered in their graves. Only their words remain. If a noble character finds his time he rises to the occasion, but if his time has not come he goes on his way like a wisp of wind-blown straw. The wise merchant hides his treasures as though he were poor, the man of refined virtue assumes the attitude of being a stupid. You, Sir, should abandon your proud airs, your many desires, your affectation, and your exaggerated programme. These things are useless. That is all I have to say to you."

* The *Tao Teh King*. By C. Spurgeon Medhurst. Chicago Theosophical Book Concern, 1905.

Confucius departed, and said to his disciples: "I know of the flight of birds, the swimming of fishes, and the running of beasts. They may be caught with nooses, nets, and arrows. But the dragon! I know not how he rides on the wind and strides the clouds when he soars aloft. I have seen Lao Tzū to-day; I seem to have seen the dragon!"

Lao Tzū practised Tao and virtue. His doctrine is one of self-concealment and namelessness. He resided in the state of Chou most of his life; when he foresaw the decay of the dynasty, he withdrew from office to the frontier. The officer of customs said to him: "Since it pleases you to retire, I request you to write a book for me." Thereupon Lao Tzū wrote a work of over five thousand words, upon the principles of Tao and virtue. Then he departed. No one knows where he died.

From these personal particulars, let us glance at the times in which Lao Tzū lived. The Chou dynasty began in the year 1122 B.C. The Martial Monarch won his way to the throne by defeating a tyrant of unspeakable infamy, but having gained the throne he was more generous than prudent, for he divided the realm among his relatives and friends in such wise as to invite much rivalry among the various states and their rulers from the second generation onwards. The Chou dynasty really meant a cluster of rival states around the state of Chou, on the bend of the Yellow River. The state of Chou being situated in the middle was called the Middle Realm—a term gradually applied to the whole of the states considered as a unity. These rival states resembled the kingdoms of Europe in the Middle Ages, and the sovereignty of the Middle Realm of Chou was somewhat like the influence of the Papal See over the various kingdoms of mediæval Europe. It was certainly not more than that, and often less. The throne of Chou was occupied by rulers who knew less and less how to rule.

In 878-826 B.C. there was the "Cruel Monarch," who "gagged the people's mouths," and was driven from his palace; next the "Manifest Monarch" (827-780), who refused to set a patriarchal example by handling the plough, whereupon his consort stripped herself of her jewels and went to prison; and on the king's coming to ask the reason, explained herself as Tennyson's Enid: fearing that she was "no true wife" now that her lord was "melted into mere effeminacy." Then the king within the husband awoke, and was "manifest" as his title implies. But like David he committed one offence against Heaven's protective and uncalculating benevolence, for he numbered the people, and Heaven's face was turned from

the land for a while. His successor, the "Occult Monarch" (781-771), became ere long bewitched by the fairy charms of a woman born in an altogether weird fashion, and nurtured in secret. For her he broke the law of Heaven as recorded in Deut. xxi. 15-16, for he "made the son of the beloved the firstborn before the son of the hated, which was the firstborn." He drove out the first-born and made him an alien. And to gain a smile from the woman who had bewitched him he lit the beacon-fires when there was no danger; at which the chieftains assembled in hot haste. When, lo! the woman laughed. But anon the aliens among whom he had driven his firstborn prepared war against him. Then were the beacon-fires lit in earnest, but no chieftains came this time.

The firstborn gained the throne, but only as a debtor both to chieftains and barbarians, so that he had to confer favours upon both. Fearing that the aliens who had helped him might menace the land, he removed his capital from near their frontier, surrendering that post with all its bracing necessities of vigilance, to the chieftain of Ts'in. Then a favoured chieftain in the north-east usurped the royal prerogatives of sacrificial ceremonies. Others were insurgent, and there arose a socialistic talker, one Mo Tzū, who proclaimed the doctrine of indiscriminate regard, to the loosening of the bonds between prince and statesman, father and son, husband and wife, elder and younger brother, friend and companion. At length the "Placid Monarch" died, and his widow was fain to beg funeral expenses of the state of Lu,—and the boon was denied her. Thus low had royalty fallen in the year 718 B.C.

Nor did national affairs improve during the lifetime of Lao Tzū; it was a period of upset and confusion, of plots and intrigues, of attempted Peace Congresses and soon-forgotten oaths. "Lao Tzū foresaw the fall of the Chou dynasty," we read. Living in the capital he could hardly but foresee it. The State was rotten, and he retired from office to meditate among the hills and valleys, in the solitudes of nature. Here we presume he produced the work that nearly every Chinese writer attributes to him, the Classic of Tao and virtue. Professor Giles pronounces that book "a clumsy forgery," but a careful examination of its contents seem to indicate a master-mind, which, for our present purpose, we will assume to have been that of Lao Tzū.

In the city of unkingly kings and of unsubstantial make-believe, he had his initial lesson of the vanity of many things

mundane, and was much impressed by the ineffectiveness of governing by greed and officiousness. He says: "The people suffer from famine because of the multitude of taxes consumed by their superiors. The people are difficult to govern because of the officiousness of their superiors." (XX); and so he proceeded to form his own theory of right government as a rebound from the forceful and fussy misrule he saw around. He lived in the midst of internicine strife, when the spirit of militarism was rampant, and so he formed his own theory on covetousness and war. He was oppressed with the materialistic outlook of the age, and so he took refuge in the spiritual. The thoughtlessness of the generality saddened him into philosophy, and he felt the loneliness of the thoughtful life. He soliloquises thus:

The multitude are joyful and merry—as though feasting on a day of sacrifice . . . I alone am without indications from the sensuous world. My homeless heart wanders among the things of sense as if it had nowhere to stay. The multitude have enough and to spare—I alone am as one who has lost something. Have I then the mind of a fool? Am I very confused? Ordinary men are bright enough. I alone so am dull. Ordinary men are full of excitement. I alone am heavy-hearted. (I am as one) on a boundless sea, drifting to and fro, without a place of rest . . . I am alone—differing from others, in that I reverence and seek the Nursing Mother. (XX).

Here are words which all deep-souled thinkers know something about, and upon which his latest interpreter remarks: "Experience had made him wise, but how had he attained that wisdom? By contemplation of the Tao, which for him took the place of the Christ, who had not then come. He saw the promise, greeted it from afar, and confessed himself a stranger and a pilgrim on the earth."

What he meant by the Tao we will consider very soon (the word *Infinity* will serve our purpose for the moment), but there were elements in his loneliness which made it unique as regards China, and other lands too. As far as we can gather, he had no special disciple during his lifetime; the Taoist cult which has claimed him as founder has certainly never grasped or embodied his teaching, substituting a system of alchemy, of search for the elixir of life, of magic and mystery, of demon-driving and hocus-pocus; his numerous Chinese commentators have grasped but the "skin and hairs" (as the Chinese phrase goes) of isolated passages, they have not seen into his heart;

and what concerns the West most, he cannot be said to have had one fully sympathetic translator and exponent until the year 1905.

As to his verbal teaching, which of course was far more copious than the collection of cryptogrammatic utterances of his book, he says :

It is easy to comprehend my teachings and to put them into practice. Yet there is no one in the world who seems able either to comprehend or to practise them. Words have an ancestor ; affairs a ruler (which may almost mean "My madness has a method"), but because this knowledge is lacking I am unknown. Those who understand me are few . . . Hence the Sage dresses in coarse robes while hiding a jewel in his bosom. (LXX).

Then with any work of genius, as Carl Vosmaer has said : "One must surrender one's self by its influence, no buts, no obstinacy, no self-conceit ; it must be a free frank surrender, or the beautiful refuses to be grasped." And Lao Tzū requires far more self-abandonment and intuitive sympathy in the translator than most have been prepared to give him. In his book "we have but the higher peaks of a submerged continent, not the entire map of the old Mystic's scheme. The thought of the book is a buried thought, the connections of the sentences spiritual rather than grammatical," says his latest interpreter and "disciple".

Europe's first knowledge of Lao Tzū's work was derived from the Latin versions of the Jesuit fathers (Couplet, 1667 ; Du Halde, 1736 ; Premaire, 1808), but he would probably have rejected his Western translators as well as his Chinese commentators, and preferred to remain comparatively unknown until he found one who could enter into the depths of his mind and heart. Various sinologues have produced translations of Lao Tzū—the list of books, or important articles upon his work, besides Latin versions, totals up to fourteen French, thirteen German, one Dutch, one Russian, and about thirty-five English ; Legge, Balfour, Giles, Carus, Kingsmill, Maclagan, and Old, being the chief translators in the latter language. But it has been reserved for Mr. Spurgeon Medhurst to produce a translation with notes that comes near to entirely satisfying those who have most desired to understand Lao Tzū. In those notes the world of literature—from the Bhagavad Gita to Thomas à Kempis, from Emerson to Herbert Spencer, from Chinese authors to the New Testament, from mediæval mystics to

modern theosophists—seems to have been ransacked for illuminative quotations. And the translator puts forth his work not so much as “a specimen of scholarship as the humble offering of a disciple”, who seeks to “distribute to others some of the quiet peace which the study of Lao Tzū has brought to himself”. Here surely is an absorption in the work, and a surrender of soul to its message, a price paid by one who has been “for twenty years a missionary in China” which—whatever we may think of the personal cost to the translator—ought surely to produce an interpretation which would satisfy Lao Tzū himself.

Mr. Medhurst's book is one to be safely recommended to all except (may we say?) amateur theosophists on the one hand, and professional heresy-hunters on the other. It will still need study and the power to systematise, on the part of the reader, but will be likely to become a treasured hand-book, serving, among other things, to increase his reverence for “a greater than Lao Tzū”.

An ancient disciple of Confucius, who wrote the classic of the Golden Mean, says of an enlightened sovereign: “He sets his institutions up before heaven and earth, and finds nothing in them contrary to their mode of operation . . . He is prepared to wait for the rise of a sage, a hundred years after, with no misgivings (xxix, 3) and Emerson says: “Let the soul be assured that somewhere in the universe it should rejoin its friend, and it would be content and cheerful alone for a thousand years” (“Friendship”). Lao Tzū has waited 2,500 years, but seems to have found his friend and interpreter at last, in the person of an Englishman. And the very fact of the long waiting adds one more element of sublimity to the personality whose opening sentence has sounded down the ages like the distant booming of the great bell of eternity:—

Tao k'o tao fei ch'ang Tao ; Ming k'o ming fei ch'ang Ming.
The Tao which can be expressed is not the unchanging Tao;
The Name which can be named is not the unchanging Name.

Confucius is comparatively easy to translate, and to translate him is to interpret him; his home was among the cities of men, he deals with the every-day principles of morality in practice, a morality which consists in the fulfilment of earthly relations, among which the filial relation is supreme; he disdains originality and describes himself as “a transmitter, not a maker”. Lao Tzū's lodgment was on the high hills, among

the trees and flowers, overlooking the valleys and rivers; he deals with the philosophy of Nature, and with the mystic forces of unfocussed Infinity. Confucius gave his nation something to quote; Lao Tzū gave his nation something to provoke unfathomable thought.

Lao Tzū would have agreed with Seneca (Epis. xxxviii) when he says :

The mind arrives at the highest pitch of human happiness when it soars aloft, and enters into the privacies of Nature, trampling all that is evil and vulgar under its feet . . . The scene of all the important actions here below, where we tug and scuffle for dominion and wealth, is but a wretched point of earth; whereas the dominions of the soul above are boundless. This very contemplation gives us force, liberty, and nourishment; the mind is there at home, and it has this argument of its divinity, that it takes delight in what is divine.

Lao Tzū is overawed with an enwrapping Infinity, whose silent repose and apparent inaction is shot through and through with mighty forces, and for this infinity and its forces, and its mode of operation, too, in some passages, he uses the word Tao. The word is literally "path" whether for the feet, for the thought, or the character and conduct; hence it may often be translated "road", "way of truth", "doctrine" "course of conduct", "path of virtue". But Lao Tzū uses the word Tao, either in its highest classical sense as "the mode of Heaven's working",—as we should say, "the path of Providence"; or else in his own sense as "the infinite entity of force in quiescence which is the source and sustenance of all things". That is to him "the Tao that cannot be expressed", and its Name that which cannot be named. Mr. Medhurst does not translate the word Tao; he says that Tao equals x , but a close comparison of passages shows this to have been Lao Tzū's meaning in the use of the term.

The first sentence of Lao Tzū, then, brings us to the portals of infinity; it reminds us that though our outward life is an accumulation of material facts, the inner source of all our life-energy stretches forth, vast and boundless, away beyond the utmost range of our most far-reaching words. And so he exclaims :

Supreme is the Tao! All pervasive; on the left hand and on the right; all things depend upon it for life, and it denies (itself to) none. (xxxiv.)

What is not the Tao soon ends. (xxx.)

Like transient guests music and dainties pass away. The Tao is insipid and without flavour . . . yet its operations are interminable. (xxxv.)

The men who are great live with that which is substantial, they do not stay with that which is superficial; they abide with realities, they do not remain with what is showy. (xxxviii.)

Using the word Tao in the sense of "the Way of Heaven" he says:

The true student hears of the Tao; he is diligent and practices it. The average student hears of it; sometimes he appears to be attentive, then again he is inattentive. The half-hearted student hears of it; he loudly derides it. If it did not provoke ridicule it would not be worthy of the name—Tao. (xli.)

(To be continued.)

Bishop Westcott on Missions.

IV.

BY REV. ARNOLD FOSTER, L. M. S., HANKOW.

"It is no disloyalty to the past to maintain that the view of the Incarnation which was gained in the 4th or 5th or 13th or 16th century was not final. Our fathers, by the teaching of the Holy Spirit saw the Truth, but they did not see all the Truth. And it is, I think, impossible to look at modern writings without perceiving that the teaching on Christ's Person which is current in the most reverent schools, falls short in many ways of the living fulness of the Bible."—*Christus Consummator*, p. 102.

IN one of the most characteristic and suggestive of Bishop Westcott's books—*The Revelation of the Father*—a series of 'Short Lectures on the Titles of the Lord in the Gospel of St. John'—he opens up, as I believe, depths of meaning in certain aspects of the person and Divine glory of the Saviour of the world, which are too often overlooked by Christian teachers to the great impoverishment of the popular understanding of 'Truth as it is in Jesus.' His expositions have a very important bearing on questions that in one form or another must be always exercising the minds of missionaries and of all who reflect upon the faiths, the history, and the moral, spiritual and religious condition of mankind at large. "We have, we cannot doubt, still much to learn. The treasures of the Son of Man are not yet exhausted." "There is an order in the apprehension of the truth. The scope of the Gospel is not grasped at once. As our thoughts grow we feel its larger lessons."

The preaching of the Incarnation, the setting forth of Jesus as 'the Christ,' 'the Word' who in the beginning was with

God and was God, 'the Son'—apart from whom no adequate meaning can ever attach to the title 'the Father' as applied to God—all this was the constant burden of Dr. Westcott's ministry. A few extracts from the book referred to above, and supplemented by other quotations from others of his writings that deal with the same questions more fully, will be felt by many of my readers to throw light on difficulties over which they have often brooded.

"Every thoughtful reader of the Bible must have been struck by the importance which is attached to the Divine names in the different books. When Jacob wrestled with the angel till the break of day and prevailed, his last prayer to his heavenly antagonist was, *Tell me, I pray Thee, Thy name.* When Moses received the commission to deliver Israel from Egypt, he found his credentials in the new name of God: 'God spake unto Moses and said unto him: *I am the LORD (Jehovah); and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them.*' When Zechariah looked out beyond the darkness of the exile and saw the dawning glory of the day of the Lord, he gathered up in one sentence the consummation of all hope: '*In that day there shall be one Lord, and His name one.*' It is indeed not too much to say that the three chief stages in the History of the Old Testament are characterized in broad outline by the names under which God was pleased to make Himself known in each. First He was known as *El-Shaddai*, the God of might, rich in blessing and powerful in judgment, when He sought to create and cherish in the patriarchs the sense of personal dependence upon a strong helper. Then He was known as *Jehovah*, the Eternal who makes Himself known in time, one and unchangeable, when a sacred people had to be fashioned out of a host of fugitive slaves by ennobling relationship with an infinite spiritual power. Then at last He was known as the Lord of Hosts, *Jehovah Sabâoth*, when the vicissitudes of national life had given to the people some experience of the wider providential government of the world."

"The Divine names receive and reflect scattered rays of heavenly truth as men can bear their effulgence; and when they have been set in our spiritual firmament they burn for ever. Thus each name authoritatively given to God is, so to speak, a fresh and lasting revelation of His nature. Now in one title

and now in another we catch glimpses of His ineffable glory. Each one in turn becomes a beacon to guide us, a pathway of light traversing the world of thought. And if we would penetrate at all to the deeper meanings of Scripture we must watch heedfully for the interchange of the Divine names in which long trains of argument or reflection are contained. To take one example only. Throughout the book of the Psalms there is a marked contrast between two names—God, *Elohim*, the God of Nature, and the LORD, *Jehovah*, the God of the Covenant. When we bear this in mind familiar words gain a new force. We then know, and not till then, how it is that David can begin a Psalm with the stirring words 'The heavens declare the glory of God,' while his eyes are fixed on the magnificence of creation; and how it is that at last, conscious of weakness and sin, he closes it with a trustful prayer to the LORD, his strength and his Redeemer."

The aim of the lectures from which I am quoting, is to show that as under the Old Testament dispensation each of the names by which God was known and worshipped, was an implicit revelation of some one aspect of the Divine glory, so in the New Testament, starting from our Lord's word, 'I am come in my Father's name,' and viewing all His teaching concerning the Father in the light of His later word 'He that hath seen Me hath seen the Father,' we are led to find in every title which our Lord assumes or receives from men a distinct revelation of some aspect of God's glory. But in the developing of this purpose, each of these titles is examined and expounded separately, and it is to this exposition which Bishop Westcott gives, either in these lectures or elsewhere in his writings, of the three titles of our Lord—'The Christ,' 'The Word,' 'the Son'—that I desire now to call attention. Each contains in itself a wealth of meaning, a fund of consolation, a revelation of glory which is not found in any one of the three taken alone. If in our presentation of the Gospel to our own minds or to the minds of any who are capable of receiving more than the most rudimentary conception of 'Truth in Jesus,' we use these various titles indiscriminately, as all having about the same general meaning, we get only a one-sided and altogether inadequate view of the Gospel. Still more is this the case if for all three titles, we habitually substitute the human name of our Lord, i.e., 'Jesus,' as if that were in itself a sufficient designation for Him. The present paper

will be almost entirely taken up with a transcription of what Dr. Westcott says on the title 'the Christ.' The other two titles will be dealt with in a subsequent paper or papers.

"It is remarkable that the title 'Messiah' ('Christ') which the Lord first definitely accepted as describing His office, belonged in this sense especially to the post-Biblical age. In the Scriptures of the Old Testament the title of 'the Messiah,' 'the Christ,' 'the Anointed' had a wide application, but it was not the special title of the promised Deliverer. It marked generally one who had been endowed with a Divine gift for the fulfilment of a Divine office. The High Priest and the King were thus characteristically spoken of as 'the Anointed.' This wider application of the word Messiah witnesses to a manifold action of God, fitting men for the accomplishment of His purpose in regard to humanity. All limited offices, all partial endowments of earlier 'Christs' were so presented as to become preparatory foreshadowings of 'the Christ,' in whom every work of prophet, priest and king found complete and harmonious consummation.*

"The force of the title [the Christ] is seen most clearly when it is contrasted with that of 'the Word' which St. John himself chooses to express his own thought. By speaking of the Lord as 'the Word,' the 'Logos,' he opens to us such a view as we are able to bear of the diversity of Persons in the timeless, absolute existence of the Godhead; he teaches us to regard all creation as springing directly from the Divine will and all life as centring in the Divine presence: he encourages us to embrace the great truth that in all ages and in all lands God holds converse with His children, and that through all darkness and all desolation a light shineth which lighteneth every man.

"This title 'the Word' presents the Person of the Lord to us, if I may so express it, spiritually, as corresponding to the highest thoughts of man, from its Divine side. The title, the *Messiah*, 'the Christ,' gives the converse picture, and presents the Person of the Lord to us historically, as corresponding to the outward life of man, from its human side. 'The Word' describes One who is co-eternal and co-essential with God; 'the Christ' describes One who has been invested by God with a special character. The conception of 'the Word' rises beyond

* The use of the term 'the Christ' in the O. T. is worked out at length in Bishop Westcott's edition of the Epistles of St. John in a separate note on Chapter v. i.

time; the conception of 'the Christ' is definitely realized in time. The doctrine of 'the Word' answers in a certain sense to the very constitution of man and belongs to all humanity; the doctrine of the Christ is slowly shaped by revelation and belongs to the chosen people.

"But while we recognize, and dwell upon, and strive to give a practical reality to these differences, we must remember that the two natures, the two conceptions, the two doctrines are reconciled and fulfilled in one Person. They stand side by side in the first confession of personal faith which St. John has recorded—when Nathanael said to Him who had read his inmost thoughts: 'Rabbi, thou art the Son of God, thou art King of Israel'; and they are united for ever in the one phrase in which the evangelist sums up our Creed: 'The Word became flesh.'

"Bearing this in mind we can now turn our thoughts to the familiar title 'Christ.' The doctrine of the Messiah, the Christ, the Anointed One was, as I have said, wrought out little by little in many parts and in many fashions under the Old Covenant. And it is in this fact that we find the most precious lesson which the doctrine still contains for us. If the thought of Christ, as the Word, fills us with courage, the thought of the Word as Christ fills us with patience. It cannot have been for nothing that God was pleased to disclose His counsels, fragment by fragment,* through long intervals of silence and disappointment and disaster. In that slow preparation for the perfect revelation of Himself to men, which was most inadequately apprehended till it was finally given, we discern the pattern of His ways. As it was in the case of the first Advent, even so now He is guiding the course of the world to the second Advent. We can see enough in the past, to find a vantage ground for faith; and, when the night is deepest and all sight fails, shall we not still 'endure,' like the men of old time, 'as seeing the invisible'?

"This priceless lesson of Divine patience which flows from the scriptural revelation of the Christ cannot, I think, be missed if we bear in mind the epochs and the general character of the rare and dark Messianic prophecies. By combining isolated passages of the Old Testament we commonly get a very false impression of the extent to which the hope of a personal Messiah is spread through them. By throwing back the light of the Truth which

* Hebrew i. i.

we know, upon dark riddles, we dissipate the mystery in which they were at first shrouded. For indeed the teaching of the Law, the Psalms, and the Prophets in this respect is strangely different from what we should have expected. A few scattered hints here and there are sufficient to witness to the continuity of the Divine purpose, but not to display it; promises suited to support faith but not to satisfy it; types intelligible only as they answered to real cravings of the soul; such were the means by which God disciplined His ancient people for the coming Saviour; such are the means by which He disciplines us.

"This will be clear if we recall in briefest outline the history of the Old Testament. The first distinct intimation of future blessing for mankind is found in the call of Abraham, for the dim, general prospect of victory, opened after the record of the Fall, cannot come into account here. That call is the starting point of the history of the Church, through which, as time flows on, God is pleased to make Himself known. In Abraham a people was marked out to stand among the nations of the world as representatives of faith in a present accessible God. The sign by which it was sealed was self-sacrifice. This primal revelation made to Abraham was solemnly repeated to Isaac and to Jacob. And these patriarchs, contented to remain strangers and pilgrims in a land which they knew to be their own by a heavenly title, 'looked for the city which hath the foundations,' and so fulfilled their work.

"The age of the patriarchs was followed by the age of the Law. A bondage of two hundred years uncheered, as far as we know, and unenlightened by any fresh promise, could not destroy altogether what had been taught to Israel by God's covenant with their fathers. A nation had grown up, to whom the name of the God of Abraham and Isaac and Jacob was still a spell of sacred power. But when they received the Law, they received as yet no clear revelation of a personal Saviour. They were indeed to look for a prophet, some greater Moses, who should teach what Moses had left unsaid, but they were themselves to be the messengers of God, and God Himself was to be their king. In them all the nations of the earth were to find blessing, that is, in the obedience, the purity, the faith, which were the springs of their common life.

"We all know the sad story of the Jewish Theocracy. The law made clear the weakness and the sinfulness of man. The people refused to rest under the protection of an unseen

Ruler. In terrible reverses, in signal victories, they realized the anger and the mercy of Jehovah; but as they did so, they came to feel the need of some one who should stand between them and that supreme Majesty. They asked for an earthly king. The function of the Messianic nation,* so to speak, was devolved on a personal Messiah. The age of the law was followed by the age of the kingdom.

"At this point then, the Divine promises take a new form. The blessing which had before been connected with a people was now connected with a Prince. The reign of David created new hopes which it could not fulfil. The service of the fixed Temple, which naturally followed, brought the offices and the thoughts of religion into nearer connexion with civil life. Men felt, by the help of these earthly images, as they had not done before, the power of a divine government and a divine presence. And the Holy Spirit speaking through the prophets used these symbols to give distinctness to their pictures of the future triumph of Jehovah. The very name Messiah†—the Lord's Anointed—which was now used in this sense for the first time, was the common title of the temporal monarch. And so the glory which was assured to the seed of Abraham was at length concentrated in a Son of David.

"The Jewish kingdom was not more stable than the Jewish Theocracy. The first conquests of David were lost. The peaceful sovereignty of Solomon was transitory. Idolatry was established under the shadow of the Temple. But the people had seen the figure of a divine monarchy and never lost what that had taught them. Soon, however, tyranny, disaster, defeat, captivity, taught them yet more. The spiritual aspect of the bright future to which they looked became more prominent. The great Deliverer was portrayed not only under the guise of the Son of David, who should reign for ever in majesty, but also as the servant of God, 'without form or comeliness, a man of sorrows and acquainted with grief.'‡ Messiah, the Son of David, was at last regarded as Messiah, the Son of Man.

"With this last revelation the inspired prophecies of Messiah the Prophet, the King, the Priest came to an end. Hope, as

* [Cp. Ps. 105. 15. Hab. 3. 13.]

† Ps. 2. 2. [Cp. 'The Psalms translated with Notes' by Dr. E. G. King. "If God can say 'Israel is My son, My first-born (Ex. iv. 22) the Christian need not fear to confess that the Messianic psalms have a relation to Israel as well as to Christ; indeed the application to Christ will often best be seen by first considering the application to the Messiah-nation.']

‡ Isaiah 53. 2, 3.

we see, was gradually concentrated and intensified. Nothing was lost which the past had ever promised, but the sum of all fell infinitely short of that which God was preparing. And then for about four hundred years the Jews were left to ponder over the divine teaching which they had received, unaided by any further voices from heaven. As they listened to the word during that dreary interval the past became more clear to simple and loving hearts; but at the same time it was not so clear that selfishness could not misread it.

"We see the end of this discipline of two thousand years in the Gospels. Some there were 'just and devout who waited for the consolation of Israel,' like Simeon and Anna; some, like Nathanael, who could yield their prejudices to the influence of a presence recognized as Divine; some, like St. Andrew and St. John, who could at once follow Him who was made known to them as 'the Lamb of GOD,' as the fulfiller of mysterious thoughts stirred by the teaching of sacrifice; some, like Martha, who in the bitterness of bereavement could still say to Him, who had seemed to disregard her prayer: 'I have believed'—yea I still believe—that Thou art the Christ the Son of GOD which should come into the world.'

"And on the other side there were those who had suffered their own fancies to rise like a cloud between them and the vision of GOD's love: those who would thrust aside what yet they could not but honour, because it did not fall in with their own wishes; a Herod who could look on Christ as a spectacle; a Caiaphas who could offer Him as a sacrifice for political safety; a Judas who could betray him, as it seems, to hasten the accomplishment of his selfish ambition.

"The Gospel of St. John, from first to last, is a record of the conflict between men's thoughts of Christ, and Christ's revelations of Himself. Partial knowledge, when it was maintained by selfishness, was hardened into unbelief; partial knowledge, when it was inspired by love, was quickened into Faith.

"The Son of Man came to fulfil all the teaching of past history, to illuminate all the teaching of future history; and therefore He first revealed Himself by this title 'Christ,' the seal of the fulfilment of the Divine will through the slow processes of life.

"And all this is 'written for our learning.' By that title 'Christ,' if we will give heed to it, GOD teaches us to find the true meaning of history; by that title so slowly defined, so

variously interpreted, so gloriously fulfilled, He teaches us at all times, and in these times, to wait, to watch, and to hope.

"By that title 'Christ' GOD teaches us to wait. 'I believe in one Lord Jesus Christ. . . . who shall come again with glory ' That is our profession ; but do we attach any real significance to the word ? Do we not rather assume that all things will go on as they have gone on for eighteen hundred years ? And yet are not these centuries as full of Divine warnings, of signs of judgment, of movements towards a kingdom of Heaven, as the ages which preceded the first Advent ? Without hasting, without resting, let us move forward with our faces toward the light to meet the Lord. 'In your patience ye shall win your souls ;' here is His promise.

"By that title 'Christ' GOD teaches us to watch. There is the danger now which there was in old time, lest we mistake the reflection of our own imaginings for the shape of GOD's promises. We see a little and forthwith we are tempted to make it all. We yield to the temptation, and become blind to the larger designs of Providence. . . . Our faith, our wisdom, our safety, lie in keeping ourselves open to every sign of His coming, and then that last lightning flash will reveal to us workings of His about us, influences of His within us, which we could not have been able, could not have dared to recognize before.

"For once again, by that title 'Christ,' GOD teaches us to hope. It is the pledge of His personal love shown through all the ages. It is the pledge of the final establishment of His Kingdom, of which the sure foundations are already laid. False hopes, selfish fancies, earthly ambitions were scattered by Christ's first coming. But He brought that into the world which gives their only reality to all the emblems of power. 'Thy throne, O God, is ever and ever ; a sceptre of righteousness is the sceptre of Thy Kingdom.' Life, if we look at it in Christ, is transfigured ; death, if we look at it in Christ, is conquered. When we interpret what He has done through the Church in preparation for His second Coming, by the light of what He did through Israel in preparation for His first Coming, we can wait and watch and hope, certain of this in all checks and storms and griefs that He shall reign 'till all enemies are put under His feet.'

"This and far more than this, which I cannot strive to express, which I cannot hope to understand, lies in that one

word 'Christ.' That one word is a historic Gospel hallowing all time. We may grasp but little of its meaning, but if we hold humbly, firmly, lovingly, with a sense of our own great need, what we do know, Christ will reveal Himself to us even as He did aforetime through our imperfect knowledge."

Such are some of the thoughts that Bishop Westcott dwells on in his exposition of the term 'the Christ' which I have quoted from one of his books. There is, I am persuaded, much other teaching, some of which he refers to or hints at elsewhere that we may all discern for ourselves if we follow out prayerfully, and with the Scriptures in our hands, the words of our Lord Himself and of His apostles that bear upon His Messiahship; much teaching in the title 'the Christ' which is commonly almost entirely overlooked. Dr. Westcott in his preface to Dr. Hort's 1st Ep. of St. Peter, speaks approvingly of his friend's 'sharp condemnation of the dream of a Christianity without Judaism, which though it could make appeal to a genuine zeal for the purity of the Gospel, was in effect an abnegation of Apostolic Christianity.' The 'Christianity without Judaism' which Dr. Hort deprecated was not, as any one who has studied his *Judaistic Christianity* knows, a Christianity in which purely Jewish ceremonies were discarded, and commands of God that had been given only as *ad interim* rules of conduct to the Jews, were no longer quoted as of binding obligation on Christians. What he deprecated was a Christianity that either claimed a philosophical basis independent of Judaism, or that on the other hand, denied to Gentile converts their full share in the inheritance of God's ancient people. "Endlessly misinterpreted and misused as the Old Testament has been in all ages, its mere presence at the head of the sacred book of the Church has remained throughout a priceless safeguard against the tendency to falsify Christianity by detaching it from the history of the Divine office of the earlier Israel. From that erroneous point of view Judaism and Christianity are two distinct religions. . . . According to the apostles on the other hand, the faith of Christians is but the ripening and perfection of the Old Covenant, and the Church or assembly of Christians is but the expansion of the original Israel of God, constituted by faith in Him who was Israel's Messiah."*

"To Israel belongs our Lord's primary title of Christ or Messiah; this original relation to Israel is the starting point of

* Hort's *Judaistic Christianity*, pp. 4, 5.

His relation to mankind generally, and His universal church does not supersede Israel, but is its expansion."*

In another paper, I propose to say something of Dr. Westcott's teaching on our Lord's title 'The Word' and on the work of 'the Word,' even where the name of Christ has not been named.

Some Recent Contributions to Theological Literature.†

BY REV. H. W. OLDHAM, E. P. MISSION, CHANG-PU.

I SUPPOSE we all find it more difficult on the mission field than at home to keep up our reading, for a variety of obvious reasons. Not only is it more difficult to hear of good books, and to obtain them, but also at home one is incited to read by the fact that others round about are reading. Again, if one is a preacher or teacher at home one's hearers demand that their teacher shall know what is being written on important subjects. In the mission field it is otherwise. By mere recourse to knowledge previously acquired one can keep in advance of the attainments of at least the majority of those to whom we minister.

Yet it is important to keep up one's reading. A minor reason is that we shall make a better impression when we are at home on furlough if we are up to date in our reading. Again, in the mission field, if one is to keep abreast of the thought of the day at all, one must do it by reading. At home one can learn a certain amount from sermons, addresses, lectures, conversation, etc.; in the mission field one is largely cut off from these advantages. If we fail to read, our capacity for thought, through lack of stimulant, will tend to diminish, and our minds, through running in the grooves of past knowledge, will tend to lose flexibility. But there is another reason for keeping up reading, perhaps the most important of all. At home, if we do not ourselves read, others will do so, and the church will not materially suffer. In the mission field we are in a position of greater responsibility. The church in China is young, rapidly growing in its formative period. Do we not owe it to the church to communicate to it the best

* 1st Epistle of St. Peter, 2. 6.

† Address given at a meeting in connection with the library at Moh-kan-shan.

thought of the home lands where the church is stronger? If we do not do it who will take our place? *We* are the representatives to the Chinese of the long established churches with their stores of experience and knowledge.

I propose to confine myself to books of a theological character, and shall mention three lines of thought along which our reading might profitably run, bringing forward one or two interesting books relating to each of these subjects.

Enquiry has in the last few years been directed to discover more accurately the conditions and circumstances under which the men and women of Bible times lived. For example the records and monuments of Palestine, Egypt, Assyria, and Babylon are being discovered and deciphered, and compared with the Biblical narrative, that we may have a truer understanding of the latter in its original setting. Again, every scrap of literature that can throw a ray of light upon Jewish life at the time of Christ has been subjected to minute scrutiny, so that we are now able to understand and to picture the earthly life of Jesus perhaps better than any age since that of the Apostles. One of those who have contributed most to our understanding of the conditions of life in the Apostolic age is Professor William Ramsay, of Aberdeen. His interest in the study of the New Testament was greatly quickened by a careful study of the Book of the Acts in relation to contemporary secular history. He was at first inclined to regard the Acts as a second century composition of little historical importance, but as he studied it his opinion altered, and he came to regard it as an historical document of the first rank. All Professor Ramsay's books on New Testament subjects are unusually suggestive and are written in a fresh unconventional style, which enhances the pleasure of reading them. Perhaps the one of most general interest is "St. Paul, the Traveller and Roman Citizen." It would take too long to attempt even a brief summary of this illuminating book. Let me mention only two matters, in regard to which Ramsay gives his readers new light. Until recently it was practically unanimously held that the churches of Galatia were certain churches in Ancyra and other places, whose founding is not mentioned in the Book of the Acts. Another suggestion had indeed been made, namely, that the Galatians to whom St. Paul wrote his Epistle were the Christians of Antioch, Iconium, Lystra and Derbe; but the question was, Were these towns in Galatia? and it was generally

answered in the negative. Ramsay, however, has gone far to prove that these towns were included at that time within the Roman province of Galatia. If you have not done so before, read the story of the Acts and the Epistle to the Galatians from the standpoint that the latter was written to the Christians of Antioch, Iconium, Lystra, and Derbe, and see if it does not add interest and suggestion to your reading. Another fruitful idea is the influence which St. Paul's Roman citizenship had upon his life and thought. Ramsay holds that Paul made use of the Roman organisation to facilitate the spread of the Gospel, that he conceived the idea of evangelising the Roman Empire, and that that great Empire had a profound influence upon his conception of the Kingdom of God. For us who are working in another great heathen empire suggestions such as these are particularly valuable and stimulating. Amongst other books which Professor Ramsay has written are Commentaries on the Epistles to the Galatians and Corinthians, and quite recently a Commentary on the Epistles to the Seven Churches.

But now to pass on to the second line of thought, namely, the restatement of theology. A period of transition of thought, such as that through which our age has passed, must inevitably lead to new modes of expression. Old questions have again been raised, and must be answered anew, not in the dogmas of a past age so much as in the language of the present. Each age has its own idioms, so to speak. Just as it is vain to attempt to convey one's meaning intelligently to a Chinaman if one does not know the idiom of his language, so it is vain to attempt to convey theological truth to a modern mind by using the idiom of a bygone day. It is not that the truth which the dogma expresses alters; the change is only one of expression. Is not the reason of the great popularity of Henry Drummond's writings that they express truth freshly in terms with which the modern mind is familiar?

Now the first step towards a new expression of our faith is a thorough understanding of the theology of the Bible. The Bible is the spring whence comes all our knowledge of heavenly truth. Let me mention in connection with this subject the name of one writer, whose authority is unquestioned, the late Professor A. B. Davidson. He was very retiring and very modest, and during his life-time published little, concentrating his energies upon his lecture class. But his students knew him to be a master of the Old Testament, one who had so imbibed

the spirit of the prophets that at times he seemed to be one of them as he spoke out and interpreted their message. Since his death such materials as were at hand were collated and have been issued in book form. The most important of these books are two: one on Old Testament Theology, the other on Old Testament Prophecy. On a first reading they may seem a little disappointing, and doubtless they have suffered from the fact that they have not been compiled by Professor Davidson himself, yet go back to them and ponder them, and you will find, as one of his old students has said, "a wealth of mature and refined thinking which you will not easily exhaust." The same might be said of the two volumes of sermons by Professor Davidson which have been issued, namely, the *Called of God*, and *Waiting upon God*. I have read few sermons more profoundly suggestive than these.

I should like to mention two other books on theology, which are important as giving expression in modern terminology to the personal faith of their writers. The one is by the Rev. W. L. Walker, a minister of the Congregational Church in Scotland. Mr. Walker has had an interesting religious experience, characteristic of the unrest of many earnest minds at the present day. After beginning work as a Congregational minister, he was attracted by Unitarianism, thought that he had found in it the true Gospel for men, and began to preach Unitarian doctrine. He found, however, that the results of his preaching were barren. His message did not seem to be effective in redeeming men. He resolved therefore to enter upon a fresh study of the New Testament to see where the expansive power of the infant church lay. He found that it lay in what the New Testament calls the Coming of the Spirit. Closer study led him to see that the Unitarian position does not explain the Coming of the Spirit, and slowly and painfully he worked his way back to the evangelical position. He gives the result of his thinking in a book entitled "*The Spirit and the Incarnation*." The first part of the book is largely a study of the Holy Spirit, the second part a study of the Person of Christ and of the Incarnation. The closing chapters discuss the practical application to the church of to-day of the Coming of the Spirit. The other book I shall mention is a smaller and more recent work called "*The Faith of a Christian*." It, too, is an expression in modern language of the personal faith of the writer. I have heard that the author, who writes anonymously,

is a missionary in India. The chapters of the book are as follows: Man's Knowledge of God; The Relation of God to the Universe; The Problem of Moral Evil; The Ideal Man; The Restoration of Man; Conversion to Type; The Theory of the Trinity; and The Ideal Kingdom. The title, Conversion to Type, is an instance of what I mean by modern language. Reversion to type is a scientific phrase, and the author calls his chapter Conversion to Type.

I hardly know what to call the third line of thought which I wish to mention, unless it be the Development of Missionary Science. In other sciences laws and principles are deduced from the facts of experience. Now in connection with the enterprise of missions there is already a vast array of experimental facts ready to hand, and it would seem to be time to set apart men to study them with a view to deducing from them missionary principles. I suppose Professor Warneck's name is known to all. He is now an old man, but carries on his missionary lectures in the University of Halle with unabated enthusiasm. He has published the results of years of arduous study of missions in his important work *Die Evangelische Missions-lehre*. It is a comprehensive survey of the whole subject of foreign missions. Germany has not sent out so many missionaries as some other countries, but Germany has been the first country to appoint a professor to give his whole time to the study of missions, and the first to issue a comprehensive work taking up the missionary enterprise in all its aspects. Part of the development of missionary science must necessarily be a study of the great missionary epochs of the past, especially of the expansion of Christianity in the first three centuries. A book has recently been issued on that subject by perhaps the most learned and brilliant church historian living, Professor Adolf Harnack, of Berlin. It is true that one chapter of the book attempts to show that missions never came within the horizon of Jesus, but were an after-thought of the Apostles, or rather a necessity urged upon them by the expansion of the church. It is not necessary, however, to agree with any such opinion, and it would be a pity to ignore this book with its masterly historical survey of the spread of Christianity because it contains a chapter of this kind.

In conclusion let me mention two books which ought to be specially useful to us as teachers of others. They are "Christian Character," by Illingworth, and "Pastor Pastorum," by Latham.

The former is a very suggestive discussion of the essential features of Christian character, the latter (an older book) is an illuminative exposition of the methods used by Jesus Christ in training His own disciples. One other book, which is a library in itself, I need hardly recommend, as we all must know it, at least by report; I mean Hastings' Bible Dictionary, which represents the best knowledge of the day upon all subjects in the Bible. It is indeed a treasure house for the missionary. I might say of it what Dr. Whyte, of Edinburgh, said on another book, If you have not got it, sell your bed and buy it.

List of Books recommended.

The Spirit and the Incarnation ...	by W. L. Walker,	9s.	By T. & T. Clark, Edinburgh.
Old Testament Theology	by A. B. Davidson,	10s. 6d.	
Old Testament Prophecy		6s.	
The Called of God		6s.	
Waiting upon God			
Hastings' Bible Dictionary (5 vols.),		28s. per vol.	
St. Paul the Traveller and Roman Citizen	by W. M. Ramsay,	10s. 6d.	Hodder and Stoughton, London.
Christian Character	by J. R. Illingworth,	7s. 6d.	Macmillan & Co.
The Faith of a Christian	by A. Disciple,	6d.	
Pastor Pastorum	by Latham,	6s. 6d.	Deighton Bell & Co., Cambridge, England.
Evangelische Missionslehre ...	by Warneck		Friedrich Andreas Perthes, Gotha, Germany.
The Expansion of Christianity (2 vols.), by Adolf Harnack	(translated by Moffatt) at	10s. 6d. each	T. & T. Clark, Edinburgh.

"The Term Question."

I HAVE read with much interest the article by "S." in the November RECORDER on the above subject. I am in full sympathy with him in his suggestion as to the use of Jehovah in Chinese versions wherever it occurs in the Hebrew Scriptures. It is the name chosen by God Himself and should be retained in every translation.

I am also in full accord with him in his desire for union. But real and true union can only be secured when it is based on sound principles—compromise of truth only ends in worse confusion. This is amply shown by what S. says regarding Shang-ti (上帝); "it is a term imbedded in idolatry." Much time and erudition has been spent in the attempt to show that in ancient times the Chinese were a monetheistic people and

worshipped God under the title "Shang-ti." Granting what has not been, and cannot be, proven, it has no bearing on the question to-day, which is, Do the Chinese *now* attach such ideas to the name as render it suitable for translating Elohim (אלהים) and Theos (θεός)? Facts are against any such conclusion; instead, it has fallen into the same category as Baal (meaning Lord, my Lord) once applied to God, but later prohibited from such use because it had been prostituted to the name of an idol; "Thou shalt call me no more Baali." Hosea ii. 16-17. Self-existence and creatorship, specially referred to in Isaiah xlii. 8 and xlviii. 11 (see connection) "My glory will I not give to another," are never mentioned in connection with any Shang-ti. To illustrate: "In the winter of 1844-5 a missionary living in a Taoist monastery at Ningpo, where was an idol called Shang-ti, notwithstanding explanations and expostulations, was constantly pointed out by the priests to the devout Chinese worshippers as a fellow-worshipper of their idol, and on its birthday received a special card of invitation 'to be present with offerings,' as being a devout worshipper from afar."

Again, "in the winter of 1845-6, when almost all the missionaries were using Shang-ti, an inquirer presented himself to a missionary at Shanghai, and was taken under instruction as a candidate for baptism. The missionary impressed upon him the importance of daily prayer to God (Shang-ti); but what was his grief, after some three weeks had elapsed, to find that his inquirer had so misapprehended what was intended by the missionary's exhortations to worship Shang-ti that he had for three weeks been going daily to worship an idol in a temple in the city; supposing it to be the Shang-ti meant by the missionary." An advocate of Shang-ti, writing in the sixties in defence of the term, makes the admission that it is a "*fact* that when Shang-ti is used in preaching, if it is not explained as not referring to Yü Hwang many people who have not been taught better will suppose that it does refer to him;" and he confirms his own experience by the testimony of a "native preacher of good abilities who has preached the Gospel to his countrymen for six years." A number of years ago two missionaries went to a temple of Kwan-ti to witness the start of the procession which escorted him on his annual round through the city. While waiting for the procession to start they occupied the time in preaching. As one of them urged the worship of, and repentance

towards Shang-ti, some in the crowd replied that they worshipped Shang-ti. "But I preach the true Shang-ti, not the one you worship;" to which they answered, "It is all the same, we also worship the true Shang-ti"; and no amount of explanation made any difference in their opinion. Seeing this the other missionary went to another part of the court and began preaching, using the term Shen (神). The question was soon asked, "What Shen do you mean?" to which it was easy to reply, "the Creator of heaven, earth and all things, the self-existent, omnipotent, omniscient and omnipresent, the One living and true Shen." "That is good," they said; "tell us more," and there was no further interruption. Such incidents and facts—and they could easily be multiplied—illustrate the confusion which will always attend the use of the name of an idol—of a heathen divinity—to represent God. More, it is teaching untruth.

Shang-ti stands at the head of the nature cult, which is first among the systems of worship in China, and is the equivalent of, and interchangeable with, T'ien, Heaven (天). It is the name of an idol, and the image is found in temples with the inscription over the door, Shang-ti miao (廟), as I have seen. Every object of worship is an Elohim (Hebrew); a Theos (Greek); a God (English); a Shen (Chinese). Shang-ti occupies quite the same position among the Chinese that Theos did among the Greeks—the highest among many gods. The Seventy and the Apostles used Theos, not Zeus; why should not their example be followed in China? as it was by the translators of the English Bible. It is the only term possible for god, gods, prefixing true or false as in English or Greek would be necessary for clear distinction, but for the capital letter. Mateer has clearly shown that its essential meaning is god, gods. It never meant Spirit, save by accommodation or appropriation, as "god-like," "the divinity within us," in English. Shen, God, Theos, Elohim, carry with them the idea of power, spirit-power, spirituality; hence the ease of degenerated thought. Every Shen is a ling; every god is a spirit; every theos is a pneuma (Πνεῦμα); every Elohim is a ruach (רוח); but it is impossible to say the reverse. Hence the drift now towards clear thought and distinction—towards Shen for God and Sheng Ling for Holy Spirit—is both a happy and a hopeful omen making towards union. In view of the fact, which comes to me on good authority, that the Korean and Japanese Christians who understand Chinese

literature and usage have adopted the terms Shen and Sheng Ling respectively for God and Holy Spirit, would it not be well for the foreigner to stop trying to legislate; study and investigate, get facts and truth, use such terms as this study indicates are true to the facts and leave the rest to the Chinese Christians to settle when they become more thoroughly imbued with the full significance of the Christian idea of God? Such study and restraint will be good for us; it will bring us nearer together. To this end have I presented these facts, hoping thereby to incite others to investigate. C.

Church Praise Department.

NOTE BY COMPOSER.

The accompanying tunes are settings of well-known hymns, specially written for use by Chinese Christians, as, in my opinion, the melodies generally set to these hymns are not suitable for use here on account of their containing certain notes difficult to be sung by the Chinese.

This is especially true of the tune usually sung to the hymn "Showers of Blessing," which in its second line contains the seventh of the scale repeated six times. The tune "Gabriel" is not quite pentatonic, as it has a seventh in the last line, but as this comes upon an unaccented note, and is at the close followed by the keynote, it does not matter.

For the benefit of those who may think it wrong to substitute new tunes to old favourite hymns, let me point out that the inspiration of the Scriptures does not extend to tunes.

"Showers of Blessing" does not lay claim to great originality. Part of it resembles our old favourite school song, "Ring the Bell, Watchman." But it will be found useful and a tune that "goes," perhaps all the better for the old melody being utilised. C. S. C.

SHOWERS OF BLESSING.

"There shall be showers of blessing."

C. S. CHAMPNESS.

恩福必降正如 普 雨 枯者榮死者復 甦 主有奇愛



GLORIA IN CRUCE.

"In the cross of Christ I glory."

C. S. CHAMPNESS.



GABRIEL.

"O could I speak the matchless worth."

C. S. CHAMPNESS.

但願我能明言救主榮華德行超今邁古

無有限量之恩我必飛騰習學衆聖與

加百列一同歌詠音聲超妙入神

Romish Testimony to Evangelical Effort.

A remarkable testimony to the real worth of the Christian literature work done by the Religious Tract Society in Japan is furnished by the English organ of Roman Catholicism, *The Tablet*. Father Claudius Ferrand, the director of the Roman Catholic "Works for Young Men" at Tokio, says:—"The Protestants flood the country with their reviews and their opuscles, and one must recognise that it is well due to their works of the press that ideas of Christianity, unhappily false, have soaked the Japanese intellect. To-day there is nobody who has not read something about Christ and His doctrine."

Educational Department.

REV. A. S. MANN, *Editor.*

Conducted in the interests of the "Educational Association of China."

The Shantung Union College. 廣文學堂

(LOCATED AT WEIHSIEN, SHANTUNG PROVINCE.)

THIS college has been formed by a union of the well-known Tengchow College and the Ching-chow-fu High School, the former under the care of the American Presbyterian Mission, and the latter of the English Baptist Mission. The college is governed by a joint board of six directors—three from each Mission—and has upon its teaching staff also two representatives from each of the two missions and eight Chinese assistants. One hundred and twenty students are in attendance, all being enrolled in the college classes proper with six exceptions.

The frontispiece in this issue gives a view of the main building, which has been lately completed. It is 156 feet long, 38 feet deep at the wings and 22.8 in the centre. It contains class and study rooms, assembly hall for devotional meetings, and the chemical, physical and biological laboratories. It is heated by steam, lighted by electricity, and furnished with a liberal water supply, largely through the energy, skill and generosity of Dr. Mateer, who has spared no pains to make this part of the equipment a success.

In the rear of the main building are dormitory and dining accommodation for 150 students, the buildings being one story and in Chinese style, also eight very neat houses for Chinese teachers and their families. The college possesses an observatory equipped with a ten-inch equatorially mounted telescope. There are also the beginnings of a library and reading room, museum and athletic field.

Three dwellings for foreign members of the faculty have been completed, and a fourth is planned for.

The names of the foreign members of the faculty, as given in the Educational Directory, are as follows:—

Rev. P. D. Bergen, M.A., D.D., president. Department of Chinese Language and Literature.

Rev. S. Couling, M.A. (Edinburgh.) Department of Natural Science.

Rev. E. W. Burt, M.A. (Oxford and London.) Department of History and Philosophy.

Rev. H. W. Luce, B.A. (Yale.) Department of Mathematical Sciences.

The Recognition of the Mission Schools by the Chinese Government.

BY REV. LINDENMEYER, BASEL MISSION, KIA-YING-CHOU.

IT was with great interest that I read the very able paper of Bishop J. W. Bashford, entitled "The Educational Outlook in China," which gives an excellent account of the real state of our school work in China at the present time. The paper of Dr. Elliot J. Osgood on "The Mission Day-school" was still more interesting to me, and I hope all missionaries that have opened schools will take to heart the most excellent advice which he gives in this paper. We really have to regulate our schools according to the national plan of instruction and have to open such modern schools in every place we may reach. Now we find everywhere in China the opportunity to do so, and as we do not know how long it will last, we ought at once to seize it. "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

But as now the Chinese government schools—elementary, middle, normal and high—are growing up everywhere in the country I think it is time that we begin strenuously to discuss the important question: How can we meet the competition of Chinese state schools and private institutions with our mission colleges? Speaking of mission colleges I do not mean so much the schools and seminaries which prepare students for service in the church as institutions preparing non-Christians as well as Christians for secular occupations.

Certainly the first way to overcome this competition is the advice given by Bishop Bashford to make efforts that our mission

schools shall always stay on the top in everything. But there remain two difficulties which will hinder us from attaining this object.

First. The students in the national and in many of the private schools need not pay fees and have food free. Most of our schools are, of course, not in the position to allow them the same. Thus we will lose many of our students who will prefer to study without cost.

Except by the better attainments of our schools there will be only one way to meet with this difficulty, i. e., we must get more contributions from home. But I think the Chinese government will change this policy of free instruction as soon as it gets enough students for its institutions. Thus the students in the national schools in Tientsin, the standard place for all reform movements in China to-day, already have to pay fees.

The second difficulty is much greater than the one just noticed. The national schools give their students security for being granted degrees and for getting employment in the government service or elsewhere. Our institutions cannot give the same security as long as they are not recognized by the Chinese government. This fact will, of course, withdraw a good many of the young men, Christians as well as heathens, from our schools, as most of them anxiously seek for official recognition and employment in the state service. And for the sake of the Christianization of China the way to the government service must be opened to our Christian students. Thus we see: The recognition of our mission schools by the Chinese government is the *sine qua non* of their prosperity and success in the future.

Our mission in Kia-ying-chou has opened a middle and secondary school for non-Christians, as well as Christians, entirely regulated according to the government's plan of instruction with the single exception that the Bible is taught in the place of the "Ethics," which is prescribed by the government. From the beginning we have made efforts to obtain recognition by the government. We were successful, at least in some measure, so that our institution is registered (立案) by the Board of Education in Canton and the local mandarin is obliged to attend the annual examinations. But for the future of our students, we have as yet no security at all. Applying to the Viceroy at Canton we got the following answer: "If your school in its plan of instruction and in its whole character

and spirit, is equal to the national institutions and if it will from time to time be visited and examined by the local mandarin your students will be allowed to pass the examinations of the government." This answer was no answer, for we were as ignorant as before. What does "the whole character and spirit" mean? How may a Christian be the same as a Confucian school in its whole character and spirit? No, what we want is a promissory security in writing that after having finished their course in our Christian school our students shall be allowed to take the examinations of the government. And I think that all missions that have opened such schools also want it and are working for this aim.

But how shall we attain it? I think all missions ought to unite and all together to apply to the Chinese government for the recognition of their schools. But how is this to be done? I think there are two ways by which we might come to this end :—

1. The Educational Association of China should apply in the name of all the missions of China to the Chinese government.
2. The different missions, according to their nationalities, apply to their respective governments, who in their turn should put the matter before the Chinese government.

Which of these two ways to choose I leave to those to judge who are more competent than I am. I think it would be best first to try the one, and if without any result, then to try the other. I do not think that there will be any hindrance on the part of our respective governments, as they themselves are very anxious to promote the diffusion of the civilization of their countries in China. As the Chinese government is strictly forbidding any religious instruction and influence in the national schools, and as we again want a Christian education for our students, we for the very sake of our Christians are really forced to open our own colleges, and the recognition of these mission schools of ours is thus really an inseparable part of religious liberty in China. For this reason we may hope that even Japan, which has recognised the mission schools in her country and which always likes to show her interest in religious liberty, will go hand in hand with the other governments in this matter.

In conclusion, I should like to place before you the following news in relation to this question, which I saw the other day in a Chinese paper :—

"The Educational Board in Peking, on account of the fact that the mission schools in China have many Chinese students and are giving them a very thorough education, judges that these institutions may easily conform to the national plan of instruction. So it intends, as soon as the ministry of education is reformed, to ask the foreign ministers in Peking, through the Board of Foreign Affairs, to tell the missionaries who have opened schools that they ought to regulate their schools according to the government's plan of instruction. They may differ from it somewhat, but not very much. Then their students will be examined by the Chinese authorities and be allowed to enter on the same career as those of the national schools."

I think this news will be of great interest to us and show us the way how we may realize our desire. In any case our schools have to differ in one thing from the national institution, i.e., that we give our students a religious, a Christian education. For we are not willing to deny Jesus Christ, but what we fight for, when asking the recognition of our schools, is room for Him in this country that He may obtain the victory over the powers of darkness, for the kingdom of this world is to become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever.

Notes.

CHINA New Year with its usual crop of commencement exercises is here once more. Perhaps the old-style commencement is declining in popularity in the United States, but here in China it surely takes its place as a valuable institution. It affords us a better opportunity than anything else we can do to gain the attention of the educated Chinese and give them a knowledge of our work. From the student's point of view too it affords excellent opportunity for practice in addressing a large gathering on a serious occasion, and a single chance of this kind may well leave its stamp on a man's whole career.

But perhaps its chief value lies in the fact that it continues the tradition of honor and dignity attached to learning which has done so much to make our path easy in China. It would be a mistake for us to surrender any elements of ceremonial and stateliness which can attach to the occasion. Democracy does not mean the surrender of dignity as those of us who are American are ready enough to assert when we inaugurate a president. It does not destroy office or power or respect for position, but only seeks that the prize shall be to the worthy. Let us then throw around learning all the halo of

dignity which we can command, and at commencement time seek to impress the imagination as well as to command the respect of guest and student.

One practical suggestion may be found useful. It has long been a difficulty of educators that Chinese essays cannot be read, since the Wên-li is orally unintelligible. Why not substitute then for the written essay an oration in Mandarin or even the colloquial? By a judicious use of antithesis and a literary form of expression the artistic effect need not be sacrificed, and we may thus assist in producing what is felt to be needed here, a spoken style not vulgar and yet understandable.

The Anglo-Chinese Collège, Shanghai (M. E. C., S.), closed on January 12th. At this time Dr. A. P. Parker announced his resignation from the presidency of the Collège, in order that he may engage in other forms of missionary work. He is to be succeeded by the Rev. J. W. Cline.

A prominent feature of the program was an address by Mr. R. E. Lewis on "A Lesson of the 'Time.'" Mr. Lewis spoke of the relationship between China and foreign nations in a most frank and open way. He confessed some of the faults of foreigners, and then went on to warn the Chinese student of the duties demanded of him, and that he must assume the responsibilities which devolved upon him if he wished to assert himself as a part of the brotherhood of man.

Medhurst College of the L. M. S. closed on January 15th. This school is now but two years old, yet it has its building and grounds in perfect condition, and its students, who number seventy, are divided into five forms. Its president, Mr. Bevan, spoke of great assistance which had been received from friends during the year and of the satisfactory progress of the institution. The chief speaker was Dr. Gilbert Reid, who addressed the students in Mandarin in such an easy and familiar, yet forceful and emphatic style that his lessons must have sunk deeply in. His subject was the vices which accompany learning—pride, jealousy, and self-assertion, and the virtues of modesty and self-restraint that distinguish the true scholar.

Another recently established institution in Shanghai is the Chinese Public School of the foreign municipality. This is a day-school offering instruction in English and Chinese with a charge of \$30.00 Mexican a year. It has a fine new building, consisting of recitation rooms and an assembly hall seating 400, but its attendance at present has only reached 130. A plea was made by the head-master, Mr. Ridge, for all friends to do their best to increase the attendance. Distinguished guests present were Sir Havilland de Sausmarez, Judge of the British Court, and H.E. Lu Hai-huan, the Minister of War. Prizes were conferred and several addresses made. The chairman, Dr. F. L. Hawks Pott, said in Chinese to the students that they must not look on a school as a republic where the governed also ruled, but they must look on it as a family where the head and masters were the father and mother. Dr. Pott did

not mention it in his speech, but report says there was one school established in China where the republic form of government was carried so far that the names of the teachers were posted on the board with the demerits that they had received from the students.

Our leading article in this department introduces a most important subject of the present day in an interesting fashion. This, however, is only the first word to be said on this subject, which can be viewed in several lights. We hope to follow up this paper, and would be glad to receive contributions from those who take either side of the question.

Correspondence.

DISCRIMINATING TERMS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the January No. (1906) of the RECORDER, where "Union" from Two Standpoints is discussed, there is an assertion made with reference to the matter of *Terms* (see A, p. 21) which it seems to us is certainly quite misleading. The writer says: "None of the terms proposed—Shangti for God, Sheng Ling for Holy Spirit, Chen Shen for True God—are without objections. They are all polluted. They reek with heathen suggestions."

Now what we object to in this statement is the placing of Sheng Ling and Chen Shen in the same category with Shangti as "polluted terms," reeking "with heathen suggestions." It is perfectly true that Shangti and Sheng Shen "are polluted" and "reek with heathen suggestions," for these are ready-made heathen terms used by idolaters in idolatrous worship only. But not so with the two other terms quoted—Sheng Ling and Chen Shen—which have been compiled by missionaries to express Chris-

tian truths, and have never been used, so far as we are aware, by idolaters in their worship.

These terms ought not therefore to be put together in the same category without discrimination.

There is a term commonly applied to the local idols (福德正神) that *sounds*, in many places, like Chen Shen, but which, as seen from the written character, is different.

A. SYDENSTRICKER.

Chinkiang, January 15, 1906.

WANTED—A PARAPHRASED BIBLE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The debt which we interior missionaries owe the various Bible societies can never be paid. Through their agency we are able to purchase finely printed and handsomely bound translations of our Scriptures at a merely nominal figure, and the good thereby done to the cause of Christ is incalculable. In the church we need and prize all such translations. But the present editions, as we receive them from the press, have their limita-

tions, and while invaluable to our native Christians, are not acceptable to outsiders, and especially if they be educated men. Our missionaries here have given away many taels worth of copies to the scholars attending the examination in this city, and in my medical work, as I have had opportunity, I have given copies to all the officials and educated men I have visited and treated as patients, and the result of all this broadcast distribution of the Word has, I fear, been very trivial, and just for one simple reason that the copies we give are literal translations of a foreign tongue, and the consequent literary style (文氣) is intolerable to the educated classes. In an old volume of the RECORDER (1897) no less an authority than Dr. Edkins, speaking of the Delegates' version, says: "It is inexceptionable in style and acceptable to the well informed Chinese reader." One is very diffident to deny such a statement emanating from so distinguished a sinologue, but every educated Chinese I have questioned on the matter has given an exactly opposite testimony. The remarks and criticism which follow are not my own, but are the testimony of the most highly educated man in our church. He says in effect: "We who have been long in the church have come to love the Scriptures, but our taste for them has been acquired. The style, even of the Delegates' version is altogether foreign, and I dare not give copies to my literary friends. Many copies were given away at the last examinations and all the students I came across threw them aside after reading a few sentences. One laughingly said to me "If I wrote my examination essay in a style like that I should never become a *hsio-ts'ai*"

(秀才). Some years ago we scholars had to study universal history, and the only book on the subject was a literal translation of a foreign work, and the book was consequently thoroughly detested, but now a native scholar has paraphrased the meaning and given it a truly Chinese setting, and that same book is now a thing of beauty and will be a joy for ever. I have read most of the different editions of the Bible, and of them all the Delegates' version must rank highest, and just for this reason that it is a braver and a bolder translation than the others, and sometimes is not afraid to leave the original. But every page, even of the Delegates' version, is calculated to offend a native scholar's ear. He reads for example the first chapter of John's Gospel, and at the end of the second verse you hear him muttering 重複, for the meaning of the second verse has already been expressed in the first. And the two halves of the third verse are practically identical, and he will refer to them as the "vain repetitions of the foreigners." He turns to another favourite passage, the fifth chapter of Matthew, and in the second verse the words 啟口 have a similar fault. He says: "How could He teach them without opening His mouth?" And again in Acts xii. 1, 希律王(下手)困苦教會中幾個人. The characters in brackets are not wanted. And Christ's oft-recurring phrase, 我實在告訴你們, may be very good Aramaic, but is very poor Chinese. Everywhere we turn we find such errors in style. Like a boy's essay the present editions are full of 重複 and 累贅, for the simple reason that they are such faithful translations. Take the

strange way of expressing relationships (西庇太的兒子的母親和他兩個兒子). This is an example of impedimenta (累贅). Fifteen characters instead of eight (西氏和他兩個兒子). The publications of one society have further the fault of having no annotations whatsoever. What is the use of handing books to outsiders which contain such unexplained expressions as "eating locusts," "taking up the cross and following," "a camel going through a needle's eye" and very many others. Instead also of having four very similar Gospels we want a harmony of the four, giving consecutively the life and discourses of Christ. And we want the whole book boldly paraphrased by highly educated Christian natives who understand the sense and can give it a purely Chinese dress."

This is this native gentleman's opinion, and he feels the need of such a book, for he is a 廩生 and has constant intercourse with literary men. As he is unable to write English I am writing this letter for him, for I have experienced something of these difficulties myself in my own work. We are

to be "fishers of men," but very few fish will take the bait we at present offer them. We must have our Bible in a more truly native dress if they are to be attracted to it. This is not saying a word against the present translations; they are all wanted, for they are invaluable to our native Christians who have become trained to the style. But I do trust there will be found someone brave enough to produce a paraphrased Bible, some man of high scholastic attainments who will guide his native helpers into the full sense and then give them a free hand how they shall clothe that sense. Unbind them and let them go, and the result will be worth reading. "Be not given to bibliolatry," said the greatest of modern preachers; "the truth, not the translation, is inspired," and again in another place, "God has chosen that His revelation shall accept the limitations of a book."

I am, Sir,

Yours very truly,

GEORGE F. STOOKE.

Church of Scotland Mission Hospital,
Ichaug, Hupeh.

Our Book Table.

A Chinese Bible Dictionary, published by the Chinese Tract Society. For sale by the Presbyterian Mission Press. Price \$1.00.

We have often wondered how our Chinese Christians, with all their disadvantages, yet manage to get such an insight into the sacred Word as they do. It shows that the Holy Spirit has been their supreme teacher and that no one that leaneth on Him for light and understanding will be disappointed. Nevertheless, Com-

mentaries, Concordances and Bible Dictionaries are just as indispensable to them as to us. We would all feel very much handicapped without any of these helps.

The Chinese Tract Society is therefore worthy of our warmest thanks, who has given us this most needed dictionary, a translation from the American Tract Society's able work. This is the second revised edition.

Doctor and Mrs. Farnham's

names are a guarantee for the value of the work.

The illustrations are all very good, the text in easy Wên-li and the book has also an English index. *Every missionary and all our more advanced Christians ought to have this book.*

It is also most suitable to give away as a prize in theological schools or as a present to some valued co-worker. I bought a copy, intending to give it away to a Chinese friend, but fell so in love with it that he will have to wait till I have secured another copy.

In conclusion I would quote the late Mr. Spurgeon's word, recommending some standard work:

"If you don't have it, pawn your coat and buy it."

A. B.

ACKNOWLEDGMENTS.

Directory of Protestant Missionaries in China, Japan and Corea for the year 1906. *Hong-kong Daily Press.*

Foreign Missions : a paper read at the Church Congress, Weymouth, by the Right Rev. J. C. Hoare, D.D., Bishop of Victoria. See reference in Editorial Comment.

The East of Asia. Vol. IV. Part 4. *North-China Daily News.* A review of this attractive number will appear in next issue.

Macmillan and Co., Ltd.

Stories from the History of Rome. By Mrs. Beesly. Price 1/6.

The authoress, believing that it was quite possible to put portions of

Livy and Plutarch into language which should need little or no explanation, even to children of four or six years old, has selected the stories in the neat volume before us with a view to illustrate the two sentiments most characteristic of Roman manners—duty to parents and duty to country.

Easy Mathematics, chiefly Arithmetic, being a collection of hints to teachers, parents, self-taught students and adults, and containing a summary or indication of most things in elementary mathematics useful to be known. By Sir Oliver Lodge, F.R.S. Price 4/6.

No more need hardly be added to the above description, especially seeing that the author is already so widely famed. Many teachers will welcome this volume, which is bound to effect an improvement in the method of teaching. We very much wish that when we were young there had been such a lively and interesting exposition of a study that seemed destitute of these attractive qualities.

Macmillan's New Globe Readers. Book V. Price 1/6.

The list of authors includes English, French, and American writers of prose and poetry from Drayton in Queen Elizabeth's days to the present time. The high character of the selections is calculated to foster a love of literature in the scholars using this book.

The Talisman. Price 1/6.

This abridged edition of Sir Walter Scott's brilliant story of the third crusade has been edited, with introduction, notes, etc., by Miss Fanny Johnson, formerly head mistress of Dalton High School.

The following from Macmillan and Co., have just come to hand:

Macaulay's Essay on Addison. Edited with notes, glossary, index of proper names, etc., by R. F. Winch, M.A. Price 1/.

The Heroes of Asgard. Tales from Scandinavian Mythology, by A. and E. Keary; adapted for the use of schools, with new introduction and glossaries, etc., by M. R. Earle. Price 1/6.

Editorial Comment.

THE opening contribution in this month's issue has been supplied in response to our desire to learn to what extent the ideas of independence and co-operation have taken a hold of our native and foreign brethren in Japan, so that, from the manner in which the questions involved in the carrying out of these ideas are being solved in the neighboring empire, we may learn something that will help in the solution of like problems in China. We heartily sympathise with our brethren in Japan in the perplexities that have arisen from the longing for independence on the part of the Japanese churches, but no doubt the spirit is a healthy one, and we believe the development is welcomed in Japan as being an evidence of real progress in the direction of attainment of the goal to which all foreign missionaries are working—a self-supporting, self-governing and self-propagating native church. As has been pointed out by a close student of missions in Japan, it is natural and fitting that—in view of the wide recognition which Japan has received as one of the great powers and as the natural leader of the Oriental nations—the Christian leaders of Japan should wish to secure to their countrymen an independent religious life, free from even the semblance of foreign dictation.

We sincerely trust, however, that these leaders will be alive to the danger of the peace and unity of the Church being imperilled by unwise urging of extreme measures.

* * *

WHILST in China the conditions are different, and no one would suggest that the day for foreign missionaries was over, and so discourage the coming of recruits, we cannot shut our eyes to the fact that the change which has so rapidly come over the native mind in many parts of China, and especially in connection with the growth of confidence and birth of patriotism, is affecting some leaders in the native Christian ranks. From the *Chinese Christian Intelligencer* of January 10th, we learn that a society has been formed in Shanghai called 中國耶穌教自立會, or The Chinese Christian Independent Association. The main object of this Association is to evoke enthusiasm and promote union and independence among Chinese Christians. The Association will also endeavor to prevent lawsuits and will request the officials to issue proclamations in regard to the aims of the work.

* * *

As the public spirit of the Chinese so long dormant becomes awakened, we may expect move-
Attempts at Self-locomotion.

ments of this kind among the Christians. The Church is growing in numbers and in influence, and the spirit of independence should be encouraged rather than dampened. The Church is hardly out of its infancy. To secure self-locomotion the infant is practically, at least, first quadruped then biped. This desirable result is secured by numerous tumbles and failures which rouse the determination and insure success. But we should advise our Chinese brethren to let this spirit of independence develop along the line of established work. The Association mentioned above proposes to be independent of foreigners (we trust it will shoulder the financial burdens), but it will be much better to become Independent Baptists or Methodists or Presbyterians, or any thing else, rather than Independent Ecclesiastical Anarchists. The movement needs direction and a study of the minutes of the meeting published in the *Intelligencer* will afford food for thought and an incentive to prayer.

* * *

IN this connection we are glad to refer to the progress made by the

The Chinese Christian Union. Chinese Christian Union.

Three years ago, in drawing attention to this native work for Chinese, we said it would hardly be matter for surprise if in the beginning of such work there were elementary crudities, mistaken ideals, and possibly mistakes. We are glad to report that the movement, so

far as we have seen, has been very wisely conducted. We understand that there are branches in Hong-kong, and in the provinces of Szchuen, Kiangsi, Shansi, and Chihli. The members of the Union comprise Methodists, Baptists, Episcopalians and Presbyterians. We have been assured that the members are proud of their loyalty to the denominations to which they belong, and keep ever before them as their first duty the preaching of the Gospel to their own people. Such preaching, they say, ought to be easier to them than to foreigners when preaching to Chinese, as language and habits are common to them, and expenses are less.

* * *

ANOTHER aspect of this subject is brought to our notice in Bishop Hoare's paper on Foreign Missions, referred to in book acknowledgments on page 104. He says:—

"There are districts in China in which Protestant missions have been carried on for more than half a century, and in which very real and very solid progress has been made. When it is possible in a section of one province to confirm on an average 1,000 converts annually, and to admit, as I have been privileged to do, ten Chinese to Holy Orders in a single year, one cannot but feel that the time ought to be very near when we might expect to see the native church in that part of China established on its own independent footing, and carrying on its own pastoral and evangelistic work, thus taking its proper place as the great instrument for the spread of the Gospel throughout the land, whilst the European missionaries move on to plant the church in unevangelized parts. But

as a matter of fact it seems to me that in this respect our modern missions signally fail, and a church in which the members are numbered by thousands is frequently further removed from independence than it was in the earlier stages of its growth."

* * *

OF the causes which tend to retard the development of independence,

**Obstacles to
Independence.**

Bishop Hoare specifies two: sectarian differences, and the fact that

"the standard of church organization, which we endeavour to establish, is a modern rather than a primitive one. We aim at a twentieth century, not a first century, standard. Accustomed as we are in the home-lands to our church buildings and schools, and hospitals, and various charitable institutions, we carry these ideas into the mission field, and endeavour to reproduce the organization which is the outcome of centuries of Christian life, under conditions which approximate to those of the church of the first century. The result is that a modern mission is a complex mass of machinery."

* * *

ANOTHER danger of complicated institutional work was pointed out by **Ecclesiastical Relations.** Rev. C. R. Watson in his

paper on "The Relation of Missions to the Native Church and its Leaders" at the twelfth conference of Foreign Missions Boards. The conviction was expressed then that institutional work has destroyed much of personal contact of the missionary with the native. We do not see why developed organizations, such as were referred to, should prevent the new missionary from mingling with the natives; but we draw attention to this and other reasons which have been

brought forward in advocacy of the policy of committing the ecclesiastical administration of the native church to native hands, in the hope that our readers will frankly tell us, as the result of their study and experience, what they consider the most satisfactory ecclesiastical relation between the mission and missionary and the native church.

* * *

BISHOP SELWYN once remarked: "You can brace your

**What is the
Best Policy?** disciples with responsibility." If

this treatment was satisfactory with those he was specially referring to, "black disciples, drawn from wild islands," it ought not to fail with the more advanced races. There seems to be a disposition to more and more relegate power to the native church as the leaders are ready; but to put clearly the two main lines followed by the workers of the principal Boards referred to by Mr. Watson we will quote from his paper the paragraph referring to the question: Should the missionary be a member of the native church, or should he retain membership in the home church?

"We then have 647 ordained missionaries holding membership in native churches as against 680 holding membership in America. From this it will be seen that neither policy can claim much of an advantage in the matter of a following. In the same way we find a host of arguments and counter arguments. One side builds up a very elaborate figure of the Mission and the missionaries constituting the scaffolding for the erection of the native church; and all agree that a scaf-

folding should not become a part of the wall, but should be kept separate. Just then comes one who advocates the policy of an ordained missionary holding membership in the native church, and he demolishes the 'scaffolding' theory and says that he holds to the 'vine' theory in which there is neither Jew nor Gentile, barbarian, Scythian, bond nor free. Again one will hark back to the early church and build up an argument on the analogy between the missionary and the 'apostle:' when another refuses to accept the parallel and with Warneck says, 'The comparison with apostolic missions is deceptive owing to the total difference, in character, of the conditions.' "

* * *

As what we have said applies to independence rather

**Native
Brotherhood.**

than to co-operation, we would like to draw attention to another aim of the Chinese Christian Union: that of promoting interdenominational brotherhood among the native Christians. In last month's issue we referred to the subject of union, but the many-sidedness of the question is illustrated as we look at the aims and efforts of our native brethren in this direction. After all, the great question at issue is not so much what the home churches and the missions desire or can effect, but what the Chinese Christians themselves shall work out. That will be done by the Holy Spirit in the church; and the widespread call for union in many fields is an evidence that the Holy Spirit is moving toward the union pleasing to Him. There is a distinct willingness in the churches at home to allow the newly-founded Christian communities to grow into the divinely-

intended form, which is most hopeful. Men who see little hope of church union in America or England, are eagerly awaiting the results of the attempts at union on mission ground.

* * *

It would appear that differences of doctrine among de-

**Union
and Polity.** nominations to-day present less difficul-

ty than differences of polity. Without yielding an iota of loyalty to their various creeds, men are able to recognize those under other standards as brethren beloved. A federation, even an organic union, can be imagined, in which there should be room for those holding to various statements of truth. Controversy between denominations has almost disappeared; nor is it the fact that there was more purity of doctrine in the ages of controversy. Controversy was caused by the presence of heresies, and ceases between denominations when we recognize in a supposed enemy a brother dearly-beloved.

On the other hand, a compact of union would necessitate modifications in church government and polity which would startle the home churches and be difficult of adjustment here. At one extreme stands the Episcopal system, at the other the Independent, with the Methodist and the Presbyterian polities between. The growth of the church in Korea has been thus far so flexible that it is practicable to modify and adjust the matters of gov-

ernment and discipline to the satisfaction of all. This is not so easy a matter in most fields; and our conservative Chinese brethren will stand aghast at the problems which will confront them in any decided effort toward union. Yet they should be given the opportunity of working out these problems before present differences belonging to our Western history, and meaningless in Asia, shall have become too stereotyped here.

* * *

As we have seen, the day is coming when all these questions will be taken up

Our Duty. by Asiatic Christians; and we shall do well

to decrease as far as possible the bewildering differences between us by solving some of these problems ourselves. That the synod of the Church of Christ in Japan is on the point of declaring itself self-supporting and self-governing, and proposes to leave out of its ranks the churches which accept mission aid; and that the missionaries will possibly be accepted as coadjutors, fellow-workers, on their individual merits rather than officially, indicates a significant willingness on the part of this branch of the Japanese church to shoulder unaided the task of working out its own future, its relation to other bodies of Christians, and its solution of the problems of union. That a solution will be attempted there can be no doubt. That the missionary should not stand in the way of a solution, but

should rather give most earnest and conscientious help toward it, is manifest.

* * *

As in this issue we are able to give in our Church Praise

Rev. Thos. Champness. Department some more tunes by Rev. C. S. Champness,

it is only appropriate that we refer to the death of his well-known and highly honoured father, Rev. Thomas Champness, so long identified with the *Joyful News* and its mission. The departed veteran, who has been described as the best-loved man in Methodism, commenced work as an open-air preacher in 1857; later on he spent three years at Sierra Leone and other three at Abeokata, and returned with shattered health; but rendered long and valiant service in preaching, teaching and editing. Of the hundreds of evangelists trained by Thomas Champness for work at home and abroad at least forty have entered the Christian ministry, and one, William Argent, gained the martyr's crown in the Yangtze riots of 1891. Whilst never appealing for subscriptions, and relying on answers to prayer, Mr. Champness received in all not less than £85,000 for the support of his training homes and evangelists.

* * *

OPPOSITE page 67 will be found an ancient portrait of

Lao Tzu Redivivus. Lao Tzu. It is a photo reproduction of a tablet of Lao Tzu purchased in Hankow some ten years back. The inscription

tion is headed "The Praises of Hsüan Tsung," and bears the signature of Yen Chên-ch'ing as the writer. Hsüan Tsung, also known as T'ang Ming-huang, was seventh Emperor of the T'ang dynasty, reigning from 713 to 755. Yen Chên-ch'ing was a famous official and noted calligraphist, born 709, died 785. If the inscription be genuine the tablet dates back to those years. The in-

scription, as translated by Mr. Cornaby, reads:—

"Of exalted virtue; born and bred obscurely; white hair depending over the face; purple aura floating to the heavens; restrained passions and deepest meditation; unceasing perpetuity (is his); instructing elders in the east; transforming the tribes of the west; a law for a hundred monarchs; propagated by a succession of sages; lord of the myriad religions; first and original upon earth; embracing the valleys and barring back the rocks; leaving behind him a five thousand (word) classic; 'Tao is not the perpetual Tao'; mystery upon mystery!"

Missionary News.

English Baptist Mission,

SHANTUNG PROVINCE.

Statistics for 1905.

Church members	...	...	3,961
Baptized in 1905...	...	...	370
Pastors in charge	...	...	17
Evangelists in Mission employ	...	...	19
Village schools (boys and girls)	...	...	106
Do. scholars do.	...	...	1,185
Places for worship	...	...	275
Foreign-manned stations	...	...	5

B. M. S. Missionaries:—

Ordained	...	...	10
Lay	...	...	1
Absent	...	...	2
Medical men 2, women 2	...	...	4
Z. M. S. missionaries	...	...	6
Boarding-schools, boys'	...	...	2
Scholars	...	...	90
Girls' boarding-school	...	...	1
Scholars	...	...	40
Students in Union College (Arts)	...	...	29
Do. Theological College	...	...	60

R. C. FORSYTH.

Presbyterian Church of England.

STATISTICS OF THE FORMOSA MISSION FOR THE YEAR 1904-1905.

Communicants on the roll at 31st October, 1904	...	2,703
Additions:—		
Adults baptised	...	308
Baptised in infancy, received to communion	...	32
Restored from suspension	...	14
Come from elsewhere	...	1
Total additions	...	355

Deductions:—

Deaths	...	...	81
Suspensions	...	...	35

Total deductions... 116

Net increase in number of communicants ... 239

Total communicants on roll at 31st October, 1905	...	2,942
Members under suspension	...	151
Children on roll at 31st October, 1904	...	2,104
Do. baptised during year, 227; net increase	...	107
Total baptised children	...	2,211

Total church membership at 31st October, 1905 ... 5,304
Total native Christian offerings during 1904, \$10,817.57
Foreign Staff.—Ordained, 5; Medical, 3; Educational, 1; Lady Missionaries, 4.

Native Staff.—Ordained, 5; Unordained Preachers, 45; College, 1; High-school, 1; Girls' School, 1; Women's School, 1; Hospitals, 3.
Monthly Magazine (Romanized) circulation, 1,150.

CHINESE MISSION—SINGAPORE, JOHORE & MUAR.

I.—Membership—			
	Adults.	Children.	Totals.
Members 1904	291	187	478
Baptised 1905	8	23	31
Received 1905	53	5	58
Less 1905 Removals: adults 40; children, 21	...	...	61
1905.	211	101	194
II.—Contributions—			
	Men.	Women.	Children.
1. Bukit Timah	46	29	75
2. Serangpong	25	10	35
3. Tek Kha	18	8	26
Pastorate	89	47	136
	622.20	702.70	

	Men.		Women.		1904.	1905.
4. Tanjong Pagar						
5. Paya Lebar						
Pastorate	39	12	—	51	\$961.40	\$1,082.56
6. Prinsep St.						
Straits Chinese	15	26	—	41	376.02	370.48
7. Gaylang	3	1	—	4	4.30	10.40
8. Johore	39	8	—	47	242.00	320.13
9. Muar	26	7	—	33	622.05	542.46
Totals	211	101	—	312	2,836.97	3,028.73

J. A. B. COOK.

The Young People's Missionary Conference at Silver Bay.

BY MISS ELIZABETH GOUCHER

(Baltimore).

The Young People's Missionary Movement is an interdenominational organization to promote and guide individual responsibility in the world's evangelization in this generation. It realizes that there are men enough, that there is money enough and that through God there is power enough. This responsibility is felt only where there is an interest in missions, and a sure method of arousing this interest is through a knowledge of missions—what has been done, what remains to be done, against what obstacles and with what prospects and co-operation. A study of the lives of missionaries shows what has been done, and missionaries are apt to tell us what remains to be done. The geographical, governmental, social, intellectual, medical and religious status of a country shows the obstacles. Devotional study of the Bible and power in prayer give the faith and assure the co-operation of The Mighty to Save.

Along these lines the Young People's Missionary Movement conducts summer conferences, where to many come ideals, purposes and power.

The second conference of this summer was held July 21-31 in New York State on Lake George. This is the fourth annual one at this place; surely an ideal place for coming apart to be with God. Nature here is superb. Silver Bay is a cove where the lake is two miles wide and surrounded by hills thickly wooded with white birches, chestnuts and pines. Among these hills tumble brooks fed by springs in the rocks, and beds of fragrant pine needles or moss and ferns run rival attractions with the higher cliffs and broader views of the lake and surrounding mountains.

This summer 603 delegates represented 16 denominations and came from 24 States of the Union, Canada, Philippine Islands, Japan, China and India. Among these were 12 missionaries, 61 pastors, 13 Board secretaries, many secretaries of Woman's Home and Foreign Missionary Societies, district leaders of Young People's Societies, and chairmen of missionary committees and local societies.

Lack of space prevents the insertion of the programme of Bible classes, conferences, mission study classes, etc.

The speakers are earnest, consecrated men, who from experience and specialization along the lines of their topics, speak to the conference with authority. A study of the whole program will show that the influence about the delegates is a sane, yet clear, lofty and focussed one. The missionaries bring an uplift and encouragement to the delegates who, by their unity and enthusiasm, are an inspiration and encouragement to the missionaries. Some of the results of these conferences are lives pledged to the mission

field, increase of the missionary offerings by systematic giving, effectual missionary societies planned, leaders for missionary study and Bible study classes, trained and commissioned, with thousands of young people systematically studying missions under them the following months.

It is for us who have been to Silver Bay to remember the men—leaders and speakers—that spake unto us the Word of God and, considering the issue of their life, to imitate their faith; while in the spirit of prayer, the spirit of the conference, we give to God the gratitude and glory for the success and mighty power of these conferences.

Missionary Home.

It will interest our friends in the interior to learn that hereafter the rates charged to guests at the Missionary Home in Shanghai have been reduced to Two Dollars per day and upward. Considering the high price of coal now and the constant advance on the cost of living, we feel assured that this effort to meet the requirements of those whose incomes are limited, or subject to heavy demands on other items, will be met by a generous support.

"A Little Child Shall Lead Them."

By T. A. P. CLINTON, C. I. M.

The officials and people of Chencheo-fu, Hunan, have shown such a wealth of affectionate sympathy with Dr. and Mrs. William Kelly, of the Reformed Church in U. S. A. Mission, in their recent bereavement that it forms a remarkable evidence of the wonderful change coming over the Chinese Empire.

Only three years ago, within a stone's-throw of the Mission com-

pound, a frenzied mob gathered and did to death the English missionaries—Messrs. Bruce and Lewis, of the China Inland Mission; almost as soon as the deed was perpetrated the people were struck with their terrible crime, and as the aims of the missionaries have been better understood a kinder feeling has come over them, and this has expressed itself in many ways.

As the China Inland Mission could not see its way clear to immediately reoccupy the station a most hearty welcome was extended to Dr. and Mrs. Kelly as they began work, giving also a slight evidence of the harmony that exists between the missionaries of different countries and societies on the same field. A trip on the Yuen River will bring the traveller in contact with Americans, Britons, Germans and Australians who, with their chapels, hospitals and schools, work harmoniously together, serving one Master and seeking to extend the knowledge of His name in these long-neglected regions.

Dr. and Mrs. Kelly look upon the Mission property as God's gift, so wonderfully was everything arranged; fully a score of property owners willingly transferred their rights, thus giving adequate accommodation for the many buildings required for a fully-equipped evangelistic, medical and educational mission.

The site is indescribably beautiful, the old city wall forms its northern and eastern boundary, the city lies at its feet and the hill slopes gently down to the transparent waters of the lovely Yuen; across the river the wooded hills rise tier upon tier, with a white pagoda or pavilion here and there crowning their summits.

A great variety of beautiful old trees and shrubs fills the compound and the heavily laden orange trees and pumeloes with their golden fruits and autumn tinted leaves give such a fragrance to the air and add such charm to the scene that thoughts go back to Eden, and one wonders whether it could have been more lovely.

It seems almost incredible that such changes should have taken place in so short a time, but to the glory of God, be it said, He has set such grace upon His servants and His love through them has shed such fragrance all around, and the simplicity and beauty of their characters have had such an influence, that the Chinese who are quick to appreciate true worth have more than once expressed

their admiration, and the chief mandarin, recently, when leaving for another appointment left on record that he was now "fully convinced that only good to the people was the object of the Christian teachers from the West."

As Dr. and Mrs. Kelly were returning from their summer rest it pleased the Lord to call their little son to Himself, and though it meant many days' journey, it was decided to inter his remains at Chen-cheo, for it would have been a great disappointment to the people to bury him elsewhere; they called him "Our little master" and loved him, and he reciprocated that love, for even in his last short sickness he preferred the Chinese to his foreign nurses. The writer joined Dr. and Mrs. Kelly on their boat as they passed Chang-teh, and a week's sailing up river amidst some of the grandest scenery to be found in China, brought us to our destination.

On the way up two messengers hailed us and said they had been sent to express their sympathy, and from the moment we landed till after the funeral a constant stream of visitors came. "Lao Wang," the faithful, as he is called, said, "Ah! little master, we had all planned to meet you, but we didn't expect you would come back in this way." The two messengers made enquiries as to the correct way to express their sympathy, and on being informed that in Christian countries flowers were considered appropriate to present on calling, they evidently had made it their business to tell everyone what the "correct custom" was, for old men, women, children and even babies-in-arms brought flowers.

The prefect, who is a relative of the Imperial House, was very sympathetic, and sent a beautiful wreath of pink flowers entwined with the feathery bamboo; the Chinese love of emblems was thus displayed, for it was explained that the pink represented "crushed life," but it was entwined with the delicate "evergreen" bamboo, signifying "constant life," the sentiment being almost identical with the Christian idea of life being laid down here for entrance into life more abundant beyond.

The District Magistrate also called, and later sent a wreath; the three military mandarins did the same, and perhaps the most touching of all was the tribute from the Buddhist nuns, whose convent is close by; they had known and loved "the little master."

Besides the many beautiful cut flowers no less than fifty-six pots of flowering plants were received, and these, placed round the casket, almost hid it from view; the quiet yet pretty effect seemed to impress everyone who came to see.

It was decided, in view of the crowds expected, to have the service outside the chapel, and it was well it had been so arranged, for it would have taken a building many times the size to accommodate those who came.

When everything was arranged for the service to proceed a "peh-hoh" (a crane), the emblem of longevity, flew over the chapel and glided on to a cypress tree; for a moment the people standing near were struck with amazement, and if there had been any doubt in their minds it was now dispelled, for from ancient times the coming of a "peh-hoh" means "Heaven's messenger of felicity." This is such a rare occurrence that when great mandarins or wealthy people die in China they have a model of the "peh-hoh" set up on the bier, and in making arrangements for the funeral some of the Chinese had suggested that one should be procured, but this was considered by us unnecessary; great was their delight then when a living one appeared. "Our little master is blessed! Our little master is blessed!" they said, and as the word went instantly round the compound, even the teachers hurried as fast as their dignity would allow them to see such a "good omen."

A simple service was held; then the procession was formed; first in order was the military guard in full uniform, but instead of their weapons of war each soldier carried a flower, then followed the junior school boys wearing white turbans, the emblem of mourning, and the four corner boys carried white scrolls with the following text inscribed:—

(1). Jesus said: "Suffer the little children to come unto Me and forbid them not, for of such is the Kingdom of God."

(2). Except ye be converted and become as little children, ye shall not enter the Kingdom of Heaven.

(3). Jesus said: "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live."

(4). And we know that all things work together for good to them that love God, to them who are the called according to His purpose.

These texts were read, no doubt, by hundreds along the route, and we hope will lead many to serious thought.

The venerable Mr. Chang was next in the procession, and he carried the beautiful wreath sent by the prefect; he was followed by Mr. K'ong, who carried the wreath from the District Magistrate. Mr. Liu carried a cross of white camellias from Miss Whitmore, and Mr. Ho a white wreath from Mrs. Clinton, of the China Inland Mission.

The "Bed-of-peace," the very appropriate designation of the funeral bier with a canopy of red, was borne by sixteen men and followed immediately by Dr. Kelly and the writer, who led the service. Friends followed on foot, and the ladies in four-bearer chairs provided by sympathetic friends, brought up the rear with an escort sent by the Police Magistrate. Hundreds lined the route and all were most

respectful; as we passed through the north gate and up the "Centipede" hill (appropriately named with its hundred steps) everything looked so calm and beautiful; the day was perfect and the very peace and benediction of God seemed to rest upon us. We laid our little friend to sleep in the beautiful "God's-acre" on the slope of the hill, where also rest from their labours our beloved martyr-brethren Bruce and Lowis in the full and certain hope of the Resurrection morn, and as we sang "Safe in the arms of Jesus," we felt "it is well with the child."

As the evening shadows were falling we gathered in the chapel and rendered thanks to the Giver of all and an appropriate address on the text "A little child shall lead them" quickened our hopes for the gladder and fuller day "when He shall appear and we shall be like Him."

Missionary Journal.

BIRTH.

AT Wenchow, January 18th, to the Rev. and Mrs. GEO. H. SEVILLE, C. I. M., a daughter (Janet Elizabeth).

MARRIAGES.

AT Shanghai, January 10th, Dr. A. A. McFADYEN and Miss CATHERINE WILLIAMS, both S. P. M.

AT Shanghai, January 24th, LILLIE M. R. WARE, eldest daughter of Rev. and Mrs. James Ware, F. C. M., and Mr. GEORGE R. ARTHUR, of Shanghai.

DEATH.

AT Hamilton, Ontario. January 11th, SIGRID, only child of Rev. and Mrs. F. E. Lund, A. P. E. C. M., Wuhu.

ARRIVALS.

AT SHANGHAI:—

December 7th, Mr. and Mrs. P. EHN, S. A. M.

December 9th, Messrs. E. CASPERSEN and D. GULBRANDSEN, N. M. S.

December 23rd, OWEN and Mrs. STEVENSON and two children C. I. M. (ret.) from England.

January 7th, Bishop and Mrs. CASSELS and four children, Misses EMILY CULVERWELL and H. M. KOLKENBECK (ret.); Misses A. M. RUSSELL, J. B. PEARSE, M. BAXTER, E. MAUD MANDEVILLE, for C. I. M.; Rev. and Mrs. K. ENGDAHL (ret.), S. M. S., Ichang.

January 12th, Mr. and Mrs. CLIFFORD A. FUNK, FRANK A. BAER, Misses ANNA E. GALBRAITH, IDA HALDEMAN, ELIZABETH HILTZ and ELLA N. RUHL, C. and M. A.

January 22nd, Misses C. M. JENKINS and MARY WOOD, F. M. NANKING, Miss E. ETCHELLS (uncon.).

January 23rd, E. and Mrs. MURRAY and one child, Mrs. CAMERON, ARTHUR HAMMOND (ret.) and H. W. SPARKS, C. I. M., from England.

January 26th, Rev. and Mrs. H. R. CALDWELL and child, M. E. M. (ret.); Rev. and Mrs. J. C. GARRITT, D.D., and two children, A. P. M. (ret.).

DEPARTURES.

FROM SHANGHAI:—

December 2nd, Mr. J. CHRISTENSEN, S. A. M., for U. S. A.

December 16th, Miss WEDICSON, S. A. M., for Sweden.

December 31st, Rev. and Mrs. S. H. LITTELL and two children, A. E. C. M., Hankow for U. S. A.

January 13th, G. F. STOOKE, L.R.C.P., and family, Ch. Scot. M., Ichang, for England.

January 27th, Miss A. STRAND, S. A. M., for U. S. A.

January 29th, Rev. W. A. MCKINNEY and wife, A. B. M. U., West China; Dr. T. AYERS and Miss AYERS, Rev. and Miss J. W. LOWE and child, S. B. C., for U. S. A.

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